

Three Tracts

Of the

Great Medicine²⁷

OF

PHILOSOPHERS

FOR

Humane and Metalline

BODIES.

I. Intituled, Ars Metallorum Metamorphoseos.

II. Brevis Manuductio ad Rubinum Coelestem.

III. Fons Chymicæ Philosophiæ.

All Written in Latine

By EIRENÆUS PHILALETHES
Cosmopolita.

*Translated into English for the Benefit of the Studious
By a Lover of Art and Them.*

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THE
Publishers Preface
To the
READER.

Reader,

Being Conversant for many
Years with Writings of this
kind, and also with not a few Per-
sons in pursuit of the Mastery, who
together with me have not only read
the true and false Books with
equal Credit, (by which thou may
judge of the Event in practice)
but also have imbraced the Notions
or Practice of confident Affirmers
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with suitable Credit to the hopes
of Attaining.

This Labyrinth having no more
possession of me, and the Theory of
Principles so far prevailing as to En-
able me to make choice of Authors
and Persons to converse with, can do
no less then contribute as much as
in me lyes to the help of those Inge-
nuous Searchers under the same
Difficulty. In order to effect this
I have already communicated a
short but candid Tract not long since,
which was communicated to me by
my very good Friend, as may be
seen in his Kind Letter, in which
it was inclosed & Printed with it,
called **PHILADELPHIA**; which
I think in no ways falls short of the
Title. This I thought might have
terminated my Care of that kind,
content.

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contenting my self that every one, tho
perhaps more capable, had not born
a Proportion; but receiving this
second Kindness from my Friend,
wherein he freely communicates
his Thoughts according to his pro-
mise and my Request; which I per-
suaded my self could not but prove
of advantage to the Searchers of
Art, especially in their Beginnings.
And let it not be an Objection, that
he does not assume the Title of a
Possessor, but rather an Argument
of his Sincerity, since I believe it
possible that something may be gained
from such early thoughts, which
more ripe Experience denies. I
meet with confirmation in this from
a great Master, Viz. Eirenæus
Philalethes, in his Preface to his
Expositions on Ripleys Compound
of

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of Alchymy. Where Speaking of
the Benefit he had Received from
Authors, has this expression; 'Some
in good sooth, who are not pro-
'fessors of this Secret, Write
'more Edifyingly to the inform-
'ing of a Tiro, then those whom
'Skill hath made Crafty.

However lest this should not be
sufficient to recompence thy Expence
I have added three excellent Tracts
which I received from the Hands of a
Friend that had taken some pains
and care in their Translation from
the Latine Copies Printed in Hol-
land; and I take this Opportunity
the rather, because the first of them
is so highly Commended by my
Friend. This is Intituled Ars
Metallorum, &c. Which indeed
well Answers the End. Here the
Stu-

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Studious may meet with help, the Ignorant with Light and Information and Reproachers and Myso-Chymicks with Demonstration beyond Dispute.

The Second Brevis Manuductio, &c. In which not only the field in which it lyes, and the Reason of its Epithet, but the means to attain it is also shaddowed forth. And indeed there are some peculiar Hints that are not common.

The third Fons Chymicæ, &c. As this Answers the Title so no doubt it will the desire of Searchers. For as nothing is more needful, so nothing is more earnestly sought then the true Fountain, Bath or Menstruum in which Sol is Dissolved and amended.

Thus Reader having performed
this

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this in good will to the Studious give
me leave to withdraw, and spend my
time more privately: And do thou
endeavour to bear a Proportion with
me in communicating, rather then
Carp; at what perhaps thou cannot
Imitate; However since I seek no
Honour from thee I shall be safe from
the Contrary.

By Remaining,

PHILOMATHES.

Esteemed

Esteemed Friend,

Lying under the Promise in my last (in which I sent *Philadelphia*) according to thy earnest Request, that I would communicate my thoughts concerning the Secret Art of *Hermes*, and finding that little Tract so Generously communicated to the World, hastens the fulfilling it.

But in the first Place let me premise, that as these are my Thoughts and Conceptions, let them merit no otherways then such, always preferring the Writings of known *Masters* to all, and no farther then these agree with them, and by them are

Confir-

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Confirmed trust or imbrace them.

Having observed in my *Con-*
vers with those Studious in this
Art, that not one amongst many
were possessed with so much as
the Theory of the Possibility of it,
tho of many Years Considerati-
on, it was a Motive to me to con-
sider things Radically, especial-
ly remembring the saying of *Phi-*
losophers, 'that it was never found
of any by *Chance*. And in the first
place the possibility of the thing,
whence I might be assured that
it was, nor that only, but that
it was sufficient to recompence
the Time, Cost and Labour ne-
cessary to it.

I therefore (after many Er-
rours) betook my self to the
most valued and candid *Au-*
thors treating of the Theory and
pos-

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Possibility of the thing, such as
were recommended by those cer-
tainly knowing; as *Trevifians*
four Books, &c. Sendivogius and
many more, but one small Piece
fell into my hands of greatest
value which I think fit to menti-
on, it was Intituled, *Art Me-*
lallorum, &c. Written by *Er-*
vendus Philalethes, this fully ma-
nifesting the possibility & worth
of the Art, in a Style not ambigu-
ous but full of Learning and De-
monstration; which was confir-
med by all but by none more
then *Philadelphia*.

Thus prosecuting this effectually,
I found it not very diffi-
cult to conceive the possibility of
such an Exaltation of imperfect
Bodies to perfection; seeing that
has been I said to no

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no Essential Difference was between them but only accidental, and that all had one and the same Matter, which is easily known to be *Mercurial*, and that *Natures* Design or End was, if she could have worked free from Accidents, to have brought all to perfection.

Therefore it will easily be granted & gathered from hence, that if a *plusquam* perfection of *Tincture* endued with *fixity* and *penetrability* could be attained of the same Nature, these imperfect Bodies (so much of them as is *Mercurial* sayes *Philadelphia*) might be influenced and Enobled to the Perfection of *Gold*; whose perfection is the *Standard*. So that as much as any Body shall exceed in
Tincture

Tincture this *Standard*, so much it is capable of communicating to those short of it. *Vide Philadelphia, &c.*

So that we are not to think this *Transmutation of Metals* is a changing of one Species into another (as those who conceive *Metals* differ after that Manner object) neither any thing contrary to *Nature*; but only changing of the same *Aureous Matter* from the state of *Crudity* to the state of *Maturity*, in nature's own way. I could give Examples in *Nature* of this, but seeing it is plentifully shown by Masters of the *Art* themselves it ought to suffice.

And for the possibility of *Multiplying* this *Tincture* it is plentifully shown by many (at which

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which some Carp) neither is it
hard to conceive since our expe-
rience shows in common Fer-
ments there is no end, as it were,
of the power of Ferment, as it
comes to have reiterated Opera-
tions on suitable matters.

These Considerations Leads
immediatly, through an necessity,
to abandon all thoughts of *Agents*
and *Patients* out of kind, or that
are not *Homogeneous* to the bodys
to be mended, and one to ano-
ther; this no small security to
a young Searcher against the
many Pretences and Practices of
those who prosecute those things
blindly and Corruptly.

How this may be effected is
indeed worth enquiry. There-
fore let us consider that next.

Nature

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Nature being arrived at her End in the perfection of Gold the Standard, and fallen short of it in imperfect Metals through Accidents, we to perfect them, must go as near to Perfection as we can to begin, and as Philosophers say where Nature left. If therefore we hope to move this Perfection to a *plusquam* perfection, the Perfection must dye. Our great Care then must be to seek and find such an Agent that is capable to effect it. Which appears to be, from all candid Authors and reason it self an homogeneous Humid: Which doth not only Kill the Body but dyes with it, and are both raised farr more Noble and Perfect, endued with a Multiplicative Power. Like as

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a Grain of Corn, when by its own Humidity, in a proper Matrix, is thus Killed and Raised, it putteth forth many Grains, each endued with the same Multiplicative Virtue with the first Seed, which may be Multiplied, as it were, Infinitely.

This *Humidity*, I very well know, is the desire of all true Searchers of Art; who know by sad Experience how Difficultly it is obtained: But how difficult soever it may be thought or found to be, it must be attained or we Labour without Reward.

To reincrudate, necessarily requires a *Crudity*; and as this is to Dye, Rile and Dwell with the Body reduced, must also through necessity be the same in kind

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kind and only differ with respect
to Crudity : Which then will
naturally follow to be that Crude
out of which Perfect Gold is pro-
duced ; according to all candid
Writers.

- *Philadelphia* has Illustrated and
Bernard Trevisan with others ;
has affirmed that *Mercury* to *Me-
tals* is like common Water to
Vegetables, Viz. their Matter.
Therefore the Crudest *Mercury*
must be the only Agent to rein-
crudate ripe *Mercurial* Bodies.

I have observed a pretty Like-
ness between *Mercury* in *Metallick*
Works, and Water in *Vegetables*.
For if I would produce a *Vegetable*
it must be by Seed and Water, if
a *Metal* it must be by *Mercury* and
its Ferment. If I would purifie a
Vegetable Body) which is Water

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congealed) as *Sugar, Salt, &c.* which are Capable of being mixed with extraneous Earth or *Feces*, I must dissolve it in Water, which Water being of the Unity of its Matter possesses it and rejects the *Feces*, which being evaporated leave the Body free from those impurities. Just so in Refining Metals (which are *Mercury Coagulated*) we Dissolve them in a sufficient quantity of *Mercurial* matter, (by Fusion) then evaporate the Crude *Mercurial* Matter on a Test, &c. and the pure *Metal* remains behind. In this Work of Refining Running *Mercury* is not chose or used but Corporeal; as in *Luna Saturn* is Chose, and in *Sol Antimony*. *Silver* being less perfect, is purified by *Lead*, less Crude; *Gold* most perfect is purified

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fied by *Antimony* most *Crude*. And
as *Antimony* is too *Crude* for *Sil-*
ver, so is *Lead* not *Crude* enough
for *Gold*. From hence may be
Learned the Reason and Ground
of the Refiners *Art*. And further
to manifest the difference in Ma-
turity between *Lead* and *Antimo-*
ny, I have observed in the union of
them with other *Metals* this dif-
ferent effect. When in the Redu-
ction of *Lead Oar*, we add *Iron*, and
what else may be requisite and a
fusion of both is made, the metal
that resides is malleable. But if
the like be done with *Antimony*,
we find, instead of that, a brittle
Metalline Mass. The Reason of ad-
ding *Iron* in such Works is from
hence, the *Mercuriality* or *Metal-*
line part in the *Oar* is held in
Chains by the abundance of im-

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pure Sulphur, which violently attracts to its self the *Metallick Sulphur* in the *Iron*, through which Union, the Accidents in great measure are thrown off, and the *Metal* resides in the Bottom. Also we see that when some ripe *Metal* is mixed with a greater Quantity of Crudity or immaturity, the immature is blown off and the ripe remains: But if the Crude too much exceed the ripe it will carry that also: whence it is easy to err in Quantities, and degrees of Fire. For if a small Quantity of *Silver* be mixed with a great Quantity of *Antimony*, and that hastily blown off, how easily do this Crudity Conquer and carry off the Ripe Body. This by the By.

But to return to that which is
sooner

sooner spoke then done, viz. The Reduction of a perfect Body by a Crude Agent; and as this is no doubt the End of our Labour, so we shall find it attended with many Difficulties. First in finding the Extreame; then in uniting them which must be through Mediums; and perhaps in purification; for Crudity is generally attended with Impurity, and every perfect Generation and Union requires purity in the Principles.

The Mediums of Union ought to be Adapted to the Nature of the Extreame, least they should alinate rather then unite. Also Mediums imply middle Natures, that are not so Crude as the one, nor so ripe as the other.

Now Astrologers say that Mer-

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cury is altered according to what Planet he is joyned in Aspect, and is a conveyer of the Influences and Virtue of one to another. For through his open and easie Nature, he is fit to receive, and through his swiftness fit to communicate. But it is common in Embassys, that the Messenger often returns before a true Reconciliation be made between disagreeing Powers. If it be so we must take a Proper time to imploy Mercury when he is in Conjunction with a Fiery Planet and Dragons Tail or Venus, for then he will have heat and Feminine Virtue mixt with his own moist Nature; which I conceive to be making of the Water that is Cold, Warm, as Philadelphia admonisheth. Thus Mercury seems to be the only Medium for this Work. But

But Worthy Friend, I would impart one Consideration more that there is a great Distance between the knowledge of Principles and Accomplishment of the Work, yea the first Work, and then how much more the rest; both in respect to Opportunity and Success. For as our Proverb has it, *How many accidents happen between the Cup and the Lip?* So also how many things intervene the Seed-time and Harvest, to cause a Disappointment to the careful Labourer? How many Blasts and Accidents after a fair Bloom? Therefore the Difficulties that attend so long, so secret and nice a Work who can Number. Let us therefore take care to be provided with a due *Theory of Practice*, as well as Principles ere we begin

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begin to move, leaft we Return
without Recompence.
I am not ignorant that the
Practice is diversly conceived by
Searchers as well as Principles;
for the *Philosophers* having spoken
Allusively of both, we may easily
mistake. But I am obliged by
the necessity of it to believe the
Principles were the same to all
true *Philosophers*; Neither can
I admit, for the same Reason, of
any other thoughts of their Ope-
rations. I remember a saying
in *Ars Metallorum* very confirm-
ing, where he speaks of the cer-
tainty of the Art from Argument,
and amongst others brings this
as none of the least. 'This at least
'is clear, that it is so far from being
'a new Device, that there have been
men

men skilful in it through many Series's of Ages, who being Different both in Tongue and Nation, and very many of them Contemporary have written so Agreeingly of the Art, that they cannot be proved by such as understand them either to Corrupt or diversly to handle so much as one Operation.

His of This perhaps may seem strange at first, as it did to me to being prepossessed with a conceit of the contrary, viz That their seeming Contradictions were owing to their different Working on divers Principles. But considering the thing I found that he said not this alone, but that all admonish that we should observe

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serve wherein they all agree
and there was the truth.
This admits that they do all
agree, and consequently the
same Principles and Practice
or it could not be so. There-
fore resolving to make an
Essay, I deeply weighed their
sayings: Prosecuted them
by one, Observed their Ex-
plication one of another, and
at length perceived a Har-
mony beyond compare, most se-
cretly couched in their Wri-
tings, yea in those I before
thought most differing: Tho
not indeed without Tropes, Al-
legories and Figures are these
things expressed; to conceal
them from the Vulgar.

In short therefore let us
not

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not, like the Alchymists of
Sendivogius, propose to accom-
plish the thing by *Mercury*
alone or *Sulphur* alone, but
let both be the Subjects of
our Contemplation and Practice.
For if I conceive aright the
matter of this most secret
Mastery is a *Sulphureous Mer-*
cury, and the Stone it self
nothing else but that Co-
agulated ; which then is a
Mercurial Sulphureity penetra-
ting, tinging and fixing.

Admit of my short *Concepti-*
ons, but believe, this is not
obtained without the Pro-
pitious Smiles of *Diana* (who
parting from the *Conjunction* of
the *Sun* appears Horned, the
Earth interposing) and *Venus*
Orient

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Orient who foreruns the Sun
and proclaims the joyful day
approaching.

Excuse me with Friend-
ship, that I thus presume
to mention things so Secret,
since we have little else but
such Shadows to Sate our
Longing Minds, till the Sun
arise & overcome the night of
Moon-shine as well as Darkneſs
and all the *Clouds*, and the *Ho-
rizon* wholly become *Sol's* then
is the time to write *Adeptus*.

Thus with hearty Wiſhes
of Succeſs accept this Cordial
Communication of my thoughts,
and continue the Bond of
Friendſhip inviolable as doth
thy Well-Wiſhing and Hear-
ty Friend,

PHILETÆROS.

TRACT

The FIRST

The ART of the Transmutation OF METALLS.

CHAP. I.

Concerning the Authority of the Art, its Professors, and the way of searching out the Secret;

Seeing that all Men, of whatsoever kind and Fortune, do propose some Bounds to themselves of their hours spent in searching out of things; to wit. that they may obtain the Skilfulness of that
Art

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Art in which they are Conversant, and use all Industry that they may come to the *Perfection*.

Notwithstanding this *Fortune* blesseth very few, for altho many Labour after *Architecture* but few *Archimedes's* are found. Many however they adict themselves to *Physick*, yet there are not many *Paracelsus's*, few endued with the Wit of *Helmont*; nay if they can arrive to an Indifferency in *their Art*, they will not think they have lost their *Cost* and *Pains*. Hence it comes to pass, that no one can think he has studied in vain, tho' every *Geometrician* cannot be equal to *Archimedes*, or *Poet* to *Homer*, or *Rhetorician* to *Cicero*. For that also *Rhetoricians* of an Inferiour stamp, may (according to the *Talent* bestowed upon them) profit the *Common-Wealth*. Any men may I say, altho' something unskilful in that *Art* in which they have been conversant, be thought useful in that *Common-Wealth* where they live.

But as many as do adict themselves to the *Metamorphosis* of *Metals*, do seem to
press

press after a very useful thing. at least
 not unwisely nor unprofitably. For the
 top of this *Art*, is *Artifice* it self, which
 who hath attained, hath acquired the
Height, but he that hath not proceeded
 hither, will carry back no *profit*. For no-
 thing but the Loss both of *Money* and *time*,
 comes from the *Science* of *Alchemy* half
 Learned. Moreover he will expose him-
 self both to be *Laughed* at, and *Disgraced*
 by *Mis-Chymicks*. But the object of the
Art is so *Noble*, that it promises *Infinite*
Riches to the Possessor, and moreover
most perfect Health. Hence it comes to
 pass, that there is hardly any *Idiot*, who
 after he has heard never so little of the
Art, doth not presently Apply himself to
 the Disquisition thereof, and presently
 puts on the Name of *Chymist*, and as soon
 as he hath Conceived any hopes, by rea-
 ding some Receipts, he forthwith claims
 the title of *Philosopher*. But lest that he
 should seem to adore a foolish *Phylasa-*
phy, every one according to the happi-
 ness of his own *Genius*, Excogitates *sub-*
tilties; and according to what ability he

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is of, builds *Furnaces*, gets him *Glasses*,
and sets upon the *Work* with a wonderful
Solemnity. So he Lavilth away his
Money, till it is too late, and very little,
if any substance is left. Least in the
mean time he should be reprov'd of *mad*
Rashness, he can talk ye of the *first Me-*
tallick-matter; the *Rotation* of the *Ele-*
ments, the *Marriage* of *Gabritius* with
Bega, and that in an *Idiom* commonly un-
known, he shall cite ye the *Philosophers*, &
Expound them at his pleasure, and ex-
treamly comfort himself with the hopes
of his future *Fortune*. But in the mean
while he endures Labours in this *Philo-*
sophy, even to a Consumption both of his
Strength and *Money*, until he hath mise-
rably practiced upon *himself* that *Meta-*
morphosis which he sought on the *Me-*
*tal*s.

Which thing, when some captious
Myso-Chymicks observe, and have seen the
same Event to happen to most, they
laugh at the *Art* forthwith, as *fabulous*
and deride it. But they who have de-
ceived themselves by their own rashness,
do

do go about to Intice others into the same way of Loss, and by their *Devices* and *feigned Receipts*, do blurr Paper, that they may seem at least to have gained some skill by the Loss of their Money. With which Sophistications, the world is so full, that almost no studious *Tiro* of the *Art*, but is seduced by them. No *Despiser* of *Science*, who may not take an occasion of Barking against it from hence. So that as well the *Art* itself, as its Ingenious *Professors*, suffer unworthily for the baseness of some *Rascals*, who altho' they are more stupid then a *Block* in the *Art*, yet Write so as tho' they were truly *Adepts*, and do freely devulge their *Impostures* so far, that the first *Inextricable Labyrinth* to a young *Chymist*, is to distinguish between the true and false Books, from which so phistical *Deceivers*, do build up no less specious an *Edifice*, then the true *Artists*, nay for the most part they promise greater things. Concerning these, *Bernard Trevesan*, (a man not unexperienced in the Cheat of this kind) writes thus, "Un-
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less (saith he) thou avoid these as the Plague, thou wilt never taste any good in this Art. Therefore I have writ this Treatise, to Inform the blind more fully in this Science, least wandering through Desert Places, they miserably Rove. And first I have decreed to Vindicate the Art from Calumnies: Nextly, I thought good to subjoyn the Qualifications of them who study this Art: and lastly, I will describe the true manner of Inquiring: Which things being premised instead of a Preface, I will presently betake my self to Dilucidate the Art it self.

For that there are found many deceyving Sophisters Treating of Alchemy, should it be reprov'd either of falsity or folly. For that the Possibility of things is to be weigh'd, by which, if the Truth of the Art can be disprov'd, let it fall, if not, it is not only foolish, but unworthy a Philosopher to slander it. For the bairnes of men who handle this Art rashly, makes nothing to the destroying it, for the Light of Nature is clearer, then to be obscured by those Dark Fellows. More-

over

over I will Instruct the *Sons* of *Learning*,
 lest they should be seduced by *Errours*,
 and it shall appear to these more evident
 then the *Sun*, that the *Transmutation* of
Metals, is real, possible and true from
 the state of *Imperfection* to *Perfection*,
 and that by the Co-operation of *Nature*
 and *Art*. Seeing that no material or es-
 sential Difference is seen betwixt perfect
 and *Imperfect* Metals, but only an acci-
 dental one, which consists in the dispro-
 portion of Maturity. This alone being
 greater or lesser, does diversify Metals in
 their *Species*s, unless that some *superad-*
ventitious Superfluities do appear distinct
 among Metals, which being only dreggs,
 have no Correspondence with the Matter,
 but being altogether *Irreproportionally* surro-
 gated, not purified, because of the *Defect*
 of *Digestion*, have remained mingled
 with the *Indigested pure*. Hence the dif-
 ference of *metallick* Formes. But if at any
 time these *superfluities* shall be cast off, by
 the compleat perfection of *Digestion*,
 then the Metals is seen no longer *Imper-*
fect but rather perfect; Hence out of a
 mine-

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Mineral of Lead, in a convenient Space of time, without much trouble, *Nature* do witness that a great deal of Silver is found. And in like manner, if this same thing could be performed by *Triumphant Art*, without the means of the *Earth*, there is nothing in *Nature* to hinder but the same *Effect* should follow. But the certainty of this thing is plain from hence, (to wit, that all Metals arise from the same matter) because *Mercury* which is generated in the Bowels of the *Earth*, is the *Universal material Mother* of all those things which are Indued with a *Metallick Species*, which will not be hard to be proved from hence, because *Mercury* is accommodated to all those things and may be joined by *Art*; but it were altogether impossible to perform that, unless all participated of one matter. For that *Mercury* is a *Water*, yet such a one, as is mingled with nothing which is not of the *Identity* of its own *Nature*. Therefore since it Drinks up all Metals, by moistening them, that all those do retain a Correspondency of matter with this.

this I add, that by *Art*, the Handmaid
of *Nature*, *Mercury* may be so Successive-
ly concolled with all *Minerals*, that one
and the same, under the same *Colour*,
and form of *Flax*, may subalternately
show and Express, the true *Temperature*
and the true *Proprieties* of all of them.
Which would be impossible in *Art*, unless
Nature did supply the possibility of this,
by the Correspondency of matter.

Furthermore, There are not wanting
other Arguments to prove the same.

And first of all truly this is not light,
That all *Metals* may be reduced into run-
ning *Mercury*, as also *Minerals* that do
consist of metallick principles. And more-
over, these metallick *Mercuries* may be so
changed, that a *Saturnine* may become
a *Martiall* neglecting its own force the
mean while only by the Decoction of
a *Martiall* Essence in the same, by sagac-
ious distillation; moreover the same *Mar-
tiall* may become *Veneréal*, by the Fer-
ment of *Venus*; The same also *Lunar*,
Jovial, or *Solar*, by a Ferment of them,
in

in the mean while no alteration being made either in Colour or Flavour, excepting that one Mercury is more pure & sublimated then the other. An admirable Mercury is separated also from Antimony in which will also put on the Nature of metallick Mercuries, by the subtle Administration of Ant and Nature. Nor this alone, but also those above said Mercuries will so change the Common Mercury, as well of Metallick as Mineral, so that by its commixtion it being digested with them, takes to it self the same Natural Qualities with them, that it makes one and the same Mercury with them, according to the Species of the Corporal Mercury being joyned with it in a Spiritual Bond, and one and the same individual by successive Operations, can put on the Forme of all, and obuse one new one, neglecting the former, until it has run through the Kingdoms of all the Planets. And what doth this argue, but that all claim to themselves one matter, from which all come, and to which all return, and that all things being reduced to this

mer.

mercantile nature, according to the variety of Digestion, may go from one into another's Species, and alone successfully travel through all. Which I Argue to be as being true in it self, for also it will remain a firm Foundation to this Art, and inviolable. Against these most evident things I know not what can be Objected, unless some, the dulness of whose, wit does not reach to receive these things, do Complain that they have often tried these things, and that according to the precept of most famous Authors, yet the Event has no way answered their Hope. Whom we may Answer, that their Ignorance makes nothing to Reprobate to Noble Art. Let not this be imputed a fault to the Art, if any thing in Nature possible by Art, escape their Intellect; for this Objection will be no less a mark of affected Arrogance, than gross Ignorance, as tho' those things alone were to be performed by the Administration of Nature, Art Co-operating, which without an exact Scrutiny, fall under the Capacity of their Wit. The
rest

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rest being, *ipso facto*, Excluded, as tho
 there were the same measure of their In-
 tellect, and the possibility of Nature.
 Moreover, I would meet by an experi-
 mental affirmative Knowledge, their ne-
 gative Experience. I my self that write
 these things can be a faithful Witness of
 Nature, that all these aforesaid things are
 true, without any Falsity, and certain
 without Pretence, and I have seen all
 these things in and about Metals, have
 tryed them, and by Experience have
 found them true. Therefore they must
 not contend with bare Negations (whose
 Basis is Ignorance) against eye Witness-
 ses; of whom I profess my self one, who
 also, am backt with one mouth, by all
 the true Philosophers, such are Albertus,
 Raimundus, Ripley, Flammel, Moren,
 and many others, whose names it would
 be tedious to reckon. I confess at least,
 that it is no light Work to perform this
 which I have said, but on the contrary
 very much hidden from Philosophers and
 I might affirm it the most hidden thing
 in Nature. Furthermore I make it
 known

known, that the *Key* of the *Art* is delivered to us by *Philosophers*, which whoe soever hath, the *Key* of unlocking all the *doors* is committed to him, so that he Learn to handle every thing in its Order and true Method. For it is not all one what *Metal* or *Mineral* is first took in hand, or which way, or by what *Operations* it goes on, but in knowing of these an Ingenious Sagacity is required, and besides the *Theory*, a Practical Knowledge, or else he will ~~err~~ let him do what he can. I could here reckon up divers *Mutations* of *Metals*, as for Instance, *Mars* into *Venus*, by the acid *Stralagma* of *Vitriol*, *Mercury* into *Saturn*, *Saturn* into *Jupiter*, *Jupiter* into *Luna*, which *Operations* indeed, many vulgar *Chymists* (far enough from the top of *Art*) know to perform. I add that it is known to few, (and those only true *Philosophers*) that there is a middle substance, *hidden*, *noble*, betwixt a *Metal* and a *Mineral*, of which the one end is a *Metal*, and the other a *Mineral*, whose Commixt Heavenly *Virtues* make one certain *anonymous Metal*,
known when

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when yet it is not a Metal, but a *Chaos*, that is a *Spirit*, because wholly *volatile*, from whence (altho in it self it be wholly *Volatile*) all Metals may be drawn, without the *Transmuting Elixir*, even *Sol* and *Luna*, also *Mercury*, whose *Virtues* I shall not willingly describe, I have seen, done, known, the *Transmutation* of this into all Metals, and this the *Adept* will witness with me to be true. I will tell thee, (if thou wilt conceive) it is called *Chalix*, by the *Author* of the *New Light*, and it is the true principle of the Work, the true *Key* (as it may be handled) of unlocking the most hidden *Secrets* of *Philosophers*. What in the meanwhile if *Philosophers* have hidden these things, and have Painted out *parabolically* the truth to the *sons* of *Art*, under a mask of *Fallhood*; shall therefore this so *Divine* a Science be contemned; far be it. For it is plain, that in the Nature of an *imperfect* thing there is no *Impediment*, but it may be changed into a *perfect*, since of its *own nature* it retains a propensity of putting on *Perfection*, if so

be it be tryed by an *Homogeneous Agent*,
 prevailling with a *Digestive* power. Now
 then we will inquire into its *Virtue*, and
 first indeed, we will determine, that by
 which this ought to be done. And then
 we will adjoyn *Philosophical* reasons. As
 for the first, we do, and will profess it to
 be nothing else but *Gold* digested to the
 Supreme Degree to which it can be
 brought by *Nature* and *Art*; which then
 will be seen not simply *Gold*, but a thou-
 sand times more perfect then *Common*
Gold. Which being so exalted it radi-
 cally penetrates *Metals*, tinging and fix-
 ing them. Neither let this seem won-
 derfull to any one, since whilst it remains
 in its *Corporeal Existence*, it can diffuse its
Tincture far and near, above what is
 credible to any one who doth not see it:
 Inasmuch that it seems to colour into its
Tincture, as tho by littles, almost six
 Pound of *Silver* with one single Ounce
 of *Gold*. For Example, let a mass of
Silver be gilded & tho it be very great)
 let it afterward be drawn into a Thread
 (as small as a Hair) that whole Thread
 will

will appear as tho' of the purest Gold, and the Artist will sooner be wanting to attenuate the Thread, then the Gold to the Power of Colouring. Moreover, if this Corporeal Metal, Earthly and dead is able to perform this so unspeakable a thing, from whence I pray, is this Inconstancy of Tincture, except because a Body cannot alteratively enter into a Body, for there is not wanting a Tincture to Change it, but the Corporality of the Tinging Matter hinders the Transmutation. But if this Corporeal Earthly, would become a *Spiritual Fiery*, its kind being altered, then truly it would fundamentally enter, and what it did outwardly to the sight, it would perform the same alteratively Internally, yea, and much more; by how much fire is of a more subtle property and Essence then Earth. Therefore this being supposed, to wit, that terrene vulgar Gold, may be so circulated, untill it be placed in the Seat of a *Fiery Essence*, it will easily be gathered, that this *fifth Essence*, is a thousand times more perfect then its former
Sub

substance, and that from the *Law* of the disproportion of *subtlety* amongst the four *Elements*, and therefore it is of *power* to defuse its *Tincture* further; it hath this moreover, that whilst it is a *Spirit*, it may *Intrinsically* be mingled with the least things, which a *Body* of *Gold*, although it should be extended far, cannot attain to, because of its *Corporality*, and if it shall so enter, without doubt it would *Transmute* it, since every *Natural* Ingression by *Littles*, is the *Transmutation* of the passive *Nature*, unless the *Identity* of *Nature* be between the thing entering and entered, as *Water* mixed with *Water*.

This Supposition instead of a *Preface*, we do assert to be true, and in its Place will describe the manner of it.

Here at least we will bring some *Arguments* Confirming the possibility. Amongst which, this is of no light moment that *Seed* is the *Perfection* of every thing having *Seed*, and that which has not *Seed* is wholly *Imperfect*, as Sung the Poet.

In auro—

Semina sunt auri licet hac abstrusa recedunt,

Longius—

This is not only perfect, but the most perfect, in its Metallick Species. If therefore there be the Seed of Gold, it will follow, that this does reside in Water which is the Habitation of the Spirit, for Seed is a certain spiritual Means of Conserving the Species, hence the possibility of the Dissolution of Gold. Altho it is the Work of a very quick sighted Philosopher, Blessed by God with no mean Talent, to find out a powerful Agent to perform this. Moreover, if Gold could be dissolved to bring out its Seed, reason perswades, that this is to be done no other Way then into Water Homogeneous of its own Kind. Which Dissolution being once made, the Body hath put off its form, to wit, a terrine form of Gold, and hath put on another Watry-Golden form. Moreover all Motion is from something, to something, and every perfect Motion, is the bound of a generative in the same kind,

kind, whence motion is a Progression, which will be done by Various Homogeneous *Mutations* to the thing moved, wherefore when *Aureity* is the *terminus a quo*, the same will be *terminus ad quem*, and there will be Intermedial Progressions in a *Metallick Homogeneity*, by the Necessity of the *Law of Nature*, which being observed, the Effect is forced to its *End*, through the necessity of an *End*, if so be the *Operations* shall not be Interrupted by the Contrary. Wherefore from dissolved Gold we put a regress of the same dissolved, to *aureity*; and we conclude it to be proved. But this *Golden* form which it shall re-assume, in no wise shall be the same which it hath put off, since a regress from a *privation*, to a *habit* is impossible. Therefore there is necessarily another *Golden* form to this, which will be so much more *Noble*, then the former, by how much more *spiritual*, as far as *Fire* is more subtile and pure then *Earth*. I have Writ enough, and too much, to direct the *Sons of Learning*, now let the Chief *Myso-Chymicks*

bark at safely those things which they are Ignorant of, they can in no wise *re-
bate* the force of those things which I have said, or *disprove* the truth, and they shall certainly bear away this *Reward* of their slanders, *deep Ignorance*. For I write nothing to the *Haters* of *Art*, to the rest what I have said is abundantly sufficient.

Now this *Science* being *Established*, and *Vindicated*, something is to be said of its *Professors*, for that (as is above said) it comes to pass from the *Wickedness* of some sorry *Fellows*, that this *Divine Art* as well as its *Friends*, hath suffered much by *Calumniators*. For when some stupid *Mechanicks*, seduced by blind *Presumption* go about the handling of these things, being vexed they presently curse *Chymical Philosophy*, speak evil of its *Practitioners*, and tear with railing the *Authors* that write thereof. Others, altho little *Learned* preposterous *Men*, blinded with the thirst after *Gold*, do gape after the *Art*, and set upon the thing without *Mature Deliberation*, and err, yet nevertheless they conceive a possi-
sibi-

stability of the Art, and speak well of it, and being ashamed to confess their Ignorance therein, pretend a *skilfulness*, to the Ignorant, and perhaps go on to Write about the Art, and being allured with a silent hope of recovering at last what they have lost, will yet try again, untill they do multiply their *Losses*; they will comfort their *Friends* with the hope of future Good, but in the mean while they are *poor*, and every day made *poorer*, so giving an occasion to the foolish Mockers of *Chymistry* to deride them. Indeed so great is their *Wickedness*, since they are seduced themselves they go about to intice others with their false Receipts, Lyes and Sophistical Writings, into the same predicament of *Error*; at length some, howsoever skil'd in the Art, yet being stirred up thereto by *envy*, do handle the thing very *Scabiously* and *deceitfully*, and under the promises of true *Doctrine*, do seduce *Tiro's* with most miserable *Impossures*, so Geber, Arnold, Lully and almost all others, amongst whom there is not found one Candid Writer, and if
any

any, yet he will be found to handle the Matter very obscurely. Hence an inevitable *Labyrinth* to one that is to begin *Chymistry*, that there seems to be need, even of the Immediate finger of God, if any one shall desire to go the right *Path*. Hence also the Name of the Art is so odious that a body cannot set to it easily without the greatest *derision*. Therefore it is very necessary to be known what is to be done in the first place by one that will be a *Son of Science*, to obtain this *Golden Art*, to obtain this *Fleece*, since there will be many hindrances to drive him back, unless he has a firm Resolution of *mind*, many things to delude his *hope* and expectation, unless he hath a quicksighted *Wit*.

First Indeed, that he may be made safe from them who *Deride* his undertaking, his *Course* ought to be *Secret*, that his *Labour* may be known to none, therefore the ancient wise *Philosophers* Comanded to hide this *Science*, like a word in the Mouth. Neither truly may it
 seem

seem unprofitable so to Exhort, since that the disgraces and Calumnies of *Men*, make not little towards the Casting of a dispondency in the *mind* of a *Tiro*, who abhorring the *Art* themselves have its Practitioners in the highest Contempt. Moreover if any one consider the Event, there will appear to be need of a Secret Concealing of the *Art*. For if any one shall be frustrated of his *hope*, can *Silence* hurt him any thing, when other-ways, he shall be propounded, who is so disappointed, for an *Example* of a foolish throwing away of Money and time (as it is commonly reputed.) But if on the other hand he shall obtain this *Treasure*, it shall not only be found profitable, but also extremely necessary to have concealed it. For he is propounded a Prey to *Tyrants* and wicked persons if any one shall enjoy and use openly so great a *Treasure*, and some also being too *improvident* in this thing, having endangered the safety of *Life*, have repented too late. Moreover he ought to be of a Constant *mind*, which would Descend into this *Palestra*,
Di-

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Diligent, Industrious, Learned, a devourer of Books, Private, Solitary, unless that he hath one faithful Companion, not more, not Poor; for altho a little quantity may suffice when the Art is once tryed, yet it will happen that he will err sometimes, to repair which errors, he has need of money; moreover to supply Charges necessary for Food and Raiment, whilst he is incumbent in this Art, least by chance he should be obliged to do something else, when he rather ought to be of an undisturbed Mind. And that which is the greatest thing, let him be honest and fearing God, abhorring Sin and soliciting Heaven with his Prayers to prosper his Undertakings, thus qualified let him go on, but without the clear Light of Nature he will err. Moreover let him get the Books of Learned Men, and not Sophisters, let him diligently mind those let him read and read and read again, and Consider things deeply with himself, and have a care least when he hath once Concluded the thing, he presently try it Practically, but let him often

ponder, examine and weigh his Conclusion, and Compare it with the Opinion of the most Learned Authors, and alter it so long, untill he shall have chose some one, which shall endure all probations, then at length let him begin a Praxis, Praying for Gods Assistance, let him consider his Experiments, which as reason shall perswade, let him alter and renew, untill he shall see the Signs Described by Philosophers. And omitting erroneous Operations, let him insist only upon one true Complement, neither let him despair, altho he err often, and yet let him have a Care of great Charges, so by the blessing of God, he shall at length obtain his desire. I moreover to instruct such a one have writ the following Treatise true, plain, perfect, without Deceit. And yet I would admonish all Covetous, Fraudulent Persons and the rest of that Classis, that they let alone the Art, and this Treatise. For

Certum est procul hinc arcere profanum.

CHAP. II.

Of the beginning of the Art, its Writers, and its Foundation, in which it is Treated of the Metallick Principles and the gradual Production of Metals and Minerals.

Hermes by Sirname *Trismegistus* the Father of this Art, is introduced into the Scene of *Philosophers*, of whom various Opinions of *Authors* are reported, who he should be; there are not wanting who affirm him to have been *Moses*, at least they agree in this, that he was an *Aegyptian*, also a most quick sighted *Philosopher*. He is called the Father of this *Philosophy*, to wit, who first of all (whose Books are extant) handled this *Philosophy*. Yet some will have this Science derived from *Enoch*, who foreseeing the Flood, Writ the seven *Liberal Sciences*, (amongst which is *Chymistry*) upon Tables, and left them to *Posterity*.

But

But *Hermes* entring into the Valley of *Hebron* found them, which are yet called the *Emerald Pillars* and thence Learned his *Wisdom*. Others sharply contend that *Noah* knew this *Art*, and carryed it into his *Ark*. Not a few do indeavour to establish this *Art* from some places of *Scripture* and write that *Solomon* had it. Some bring it down from *Adam* himself, to *Abel* and so to *Seth*; but such like subtilties do not please me, being about to write the Simplicity of *Nature*, they do not Illustrate, nay rather obscure *Art*, that it seems *Enthysistical*, and they that so Write, do nothing else but yield an Occasion of deriding to *Myso-Chymicks*. For that if the *Art* has a real Foundation in *Nature*, why should I be Solicitous whether this or that man understood it or no, since we know that its Lovers and the *Adepts* have always concealed themselves with all their endeavour, even as also it is declared to others in their *Books*. Neither have all, or at least very many been known but after their *Deaths*, but whilst they were alive they lay concealed with the

the greatest Diligence. This at least is clear, that it is so farr from being a new Device, that there have been men skilful of it through many Series's of Ages, who being Different both in Tongue and Nation, and very many of them Contemporary, have writ so agreeingly of the Art, that they cannot be proved, by such as rightly understand them, either to Corrupt, or diversly to handle so much as one Operation. I confess at least, there may appear a great difficulty in Reading their Books, to a man unskilful of the thing, they write so obscurely, tropically, allegorically and figuratively; some also do intermingle many false things to ensnare the unworthy and unwary, that by this means they may distinguish Philosophers from Fools; but in sum, all of them do strike at one mark and lead to the same Inn. But those things which they deliver more Obscurely, they do this to no other end, but that they may exclude the unworthy, as they often witness in their Books. Bernard Trevisan (much adored by me) is found most can-

did;

did; also Ripley an English-man, Flammé a French-man, Sendivogius the Author of *The new Light*, also the anonymous Author of the *Hermetick Secrets*, yet whose name hath delivered a double Anagram, as to wit (*spes mea est in agno*) in a Book whose Title is *Enchiridion hyfica Restituta*, and (*penes nos unda tugi*) in his *Hermetick arcanum*. I would not pass by here the *Ladder of Philosophers*, the *great Rosary*, the Works of Arnoldus, the *Boys play*, the Works of Dionysius Zacharius, *Ajidius de vadio*, the Works of Moren, *Augurellus* his Poems of making Gold, also *Five Treatises of the Rosary abbreviated*, the Works of Peter Bonus of Ferrara, In a word I would have all the Books included which are agreeable to these aforesaid, and those which are otherwayes excluded. Which being compared, as is fit, before the Work be begun, in the first place the studious Scholler of Art may learn the *Lives, Kingdoms, Manners and Habits of Metals*, and also of *Minerals*, nor delight himself in the bare Notion, but know them seri-

enti-

essentially, that is Practically. But to this end, there is need of a Profound meditative *Contemplation*, that he may Learn and Understand the Original of *Natural things in the genus* and of *Mineral Bodies in the species*. As for me, being only intentive to the Doctrine of *Metals*, to wit, as far forth as it seems to Explain the *Art of Transmutation*, I willingly pass by the Original of *Natural things in the genus*; Content to have spoken those things which may satisfie the aforesaid purpose, yet I will briefly touch the rest in *Order*.

All the *Common Philosophers* have delivered that there are *four Elements* Compounding all things *Originally*, from whence are all things, to which they resolve, from whose divers *Coalition*, divers things proceed. Almost all *Chymical Philosophers* have subscribed to this unhappy Opinion. No other Cause of which I am able to conjecture then that without *mature Deliberation* (they being prepared to their own Interest) they haue hastily described these first *Foundations*

ons of things. Which Opinion of theirs, I not daring to *disallow*, upon the account of the *Honour* and *Reverence* I have for them, will handle it *Philosophically* other-ways according to the *Truth* of the *mat-ter*. For I only acknowledge *three Ele-ments*, which they Contend to be *four*, all which Experience teacheth to be *cold* of their *own nature*, to wit, *Air*, *Water* and *Earth*, for that the only defect being cau-sed by the remote distance of the *Cal-li-factive Sun*, which doth bring a *coldness* upon all these things and that is more *remiss*, or *Intense*, by how much the grea-ter or lesser distance it is removed. For I altogether reject an *Elementary Fire*, al-so I deny that there is any besides our *Com-mon Fire* which burns in the Kitchens, whose heat is always *destructive* in it self. Neither do I deny, notwithstanding, that there is *heat* in things, flowing either from *Light* or *motion*, or *Life*, or alterative *Blas*, no other. The *Pyrate Vulcan* doth burn and waste *Concrete* things, by feeding upon them & it is the most *Corrupt Violent motion*, caused from

from the *Reaunancy* which arises from two contrary active things, but yet it is not an *Element*, as being neither *Substance* nor *Accident* as far as appertains to the *actual* burning, but the expression of the Activity of two Agents, mutually in themselves, in a Capacious *Subject*. I would not show now what things are required in order to Fire *actually* burning, besides the accident of *Heat* and *Substance*, in which this *Action* is made, at least we assert this heat, altho its heat be an *Accident*, yet that it its self is neither an *Accident* nor a *Substance*, but the express *Operation* of the *activity* of two active things and acting mutually upon one another, which *activity* I could easily demonstrate in every Combustible thing *burning*, but that it would be *foreign* to this place. And as I do altogether reject *Elemental Fire*, in the mean while being content with a *Ternary* number of the *Elements* and do assert, the first native quality *cold*, neither do I attribute to them *heat*, except accidental as is said; so neither do I admit these three by their *Commixtion*

To go into the Composition of Natural things. For that the *Disproportion* of things to be mingled, takes away the mixture fit for *Generation*, and the possibility thereof. For a *Natural Generation* is made by the Union of Generative Ingredients. Moreover *Union* is an Ingression of things to be united *per minima*, but if the *less* of one thing be *thick* or *thick* more subtle then the *little* of another, the adequate *littles* cannot come together, for that it behoves very little things to come together, which we seek to unite *per minima*. From hence *water* mixed with *Earth* is not united with it, even as neither *Water* with *Wine*, or *Flegme* with *Spirit*, yea they may be separated, because of this disproportion amongst the *littles*. If any one shall say in order to make this mixture, one thing undergoes the *subtlety* of another, and so by consequence are united, I urge that if it be equally *subtle* (which was first thick) that it may enter *liqua* by uniting it self, it behoves that it be altogether brought to the same *Nature*, and what then I pray is *Earth* but *Water*, (for that, *Water*

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will not go into *Earth* that it may have
an union with *Earth*, that is to say a
Body will not enter a *Body* so universally
and if it be so, how foolish is it to imagine
this, that *Earth* is convertible to *Water*,
that it should promote the Generation of
a *Concrete* with *Water*, and if this should
be granted, the thing would be said to
be produced of *Water*; if so be before it
was possible to be produced, the *Earth*
had gone into real *Water*, but this is ne-
cessary, or otherwise the *Visibilities* will
not be able to agree with the *Unvisibles* of the
other. And as yet *Air* is wanting, whose
little is much more *subtile* than the *little*
of *water*, unless all things be held to va-
nish into *Air*; that also the *fore-said* *Wa-
ter* may have it a Companion to it for
generating, which if it should be gran-
ted, it would follow that all things did
consist of *Air* alone, which *Air*, altho
it be *Originally* in its own Nature from
itself; or gathered together of *Earth* and
Water, Changed between themselves,
yet it will be the same thing, nor diver-
sified because of the difference of its Ori-

ginal

that for unless it be the same it cannot be united, to wit, that Water may have the same subtilty with Air, it is obliged to have the same first Qualities with it, the same also is to be Judged of the Earth, that it may be adequated to the rarity of the Water, and if it be so Water so subtilized will be real Air, and Earth so subtilized will be real Water, and now where is the composition of things generated by Elements, when according to this Doctrine all things are necessary to proceed from Air, and of Fire how much more subtilly, a quaternary of Elements being admitted, with this Doctrine of Mixture. But if any one should say, that it is true that the Elements are so Converted, I would ask him by what Agent they were changed: Moreover if Earth goes into Water, water into Air, that so there may be an union of Compounding Elements, to make an Elementary thing, I would ask again what need there is to unite another new to Earth reduced into real Water, so also to mingle new Air to Water subtilized to

the rarity of *Air*, as the one and the same *Element*, so convertible into another, being converted could not produce an effect of its self, without the mixture of the other. If it be said that *Earth* as aforesaid, being Subtilized, is equal to *Water* in Rarity, and yet is not *Water*, even as neither is *Water*, *Air* would ask then whether or no, the one can put on the first Qualities of the other, if not, neither will they have Correspondence in their *littles*, for this is impossible; if so, I desire to know whether one *first* should put on the *first*, of another *first*, that would not be really the *first*, whose *first* it *first* puts on. To assert the Contrary is not *Philosophical*, therefore it is concluded that all things Materially take their Original from one *Element*, which cannot be neither *Earth* nor *Air*, which unless I studied Brevity I could easily *Demonstrate*. The *Earth* is a Soil or Bed in which all Bodies Increase and are preserved, the *Air* into which they grow, it is the mean and bringer of heavenly Virtues, where

what it is filled, and by which they are
 Communicated to all these Inferior
 things, the Seed of all things is put into
 the Water by the Creator in the first Cre-
 ation, which some do produce into the
 Air, as Vegetables, some keep within their
 own Reins, as Animals, in some it is
 hid very obtruse as in Metals, and there
 is, even to the end of the World, seed
 sufficient to produce all things of Seed,
 whose Habitation (as is said) the Water
 is found to be. This Seed (otherways
 idle) being stirred up by its form (which
 form is a certain particle of Ineffable
 Light, Heavenly Virtue, which is present
 to Educ (in reference to place and a con-
 venient Agent) with its force, Inferior
 things aptly disposed, and to stir them
 up to Motion) so I say the Seed being
 stirred up with an active Virtue, does Co-
 agulate the Material Water with its fer-
 mentations Odour, which it so Changes by
 various Fermentations, the Author of all
 Changes, until it has produced that, to
 produce which the Seed was propense. If
 therefore there be a Metallick Seed, there
 grows

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grows from thence *first* a dry humour *high*
 pery not wetting the hands, to wit *Mer-*
cury the Mother of all *Metals*. I could
 here teach the Procreation of *stones* of eve-
 ry sort, also more very many things wor-
 thy of observation, about the *First Nati-*
vity of *Mercury*: But I purposely pass by
 those things making little to the purpose.
 For *Mercury* has deserved to be called
 the *true Matter* of *Metals*, because before
 was *Mercury* that it might be destined to
Metal, yet it might happen by some ac-
 cident, that some thing different from *Me-*
tal did result from thence, but when once
 it is *Mercury* then indeed no longer can
 any thing be born from thence but *Me-*
neral or *Metaline*, from this the different
 kind of *Metals* which are seen, as for in-
 stance, *Jupiter*, *Saturn*, *Luna*, *Venus*,
Mars, *Sol*, which all have one and the
 same Mother, *Mercury*; also some *mineral*
Minerals arise from hence, some also are
 made of the *Metals* themselves eroded
 with *acid Mineral Salts*, To *Pitriol* from
 a Vein of *Copper*, eroded by such an *acid*
Stalagma, whose Generation to teach
 would

would be from the Matter, therefore I purposely omit it. But not any Intervening Sulphureous Fumes (as some think falsely) is joyned to the Mercury which it Coagulates, boyling it with its heat, whose Expurgation afterwards is the perfection of Metal. For we know that Sulphur, as it is called, in Jupiter, is much more impure then Sulphur in Saturn, altho Mercury in Saturn be more Crude and unclean then Mercury in Jupiter, and yet even Common People will witness that Jupiter is a more pure Metal than Saturn, therefore we must not think with them of a Metallick Digestion by such a fat Colostrum, when in Mercury there is a proper Internal digesting Agent, to wit, Heat, which being caused by a Celestial influence, infuseth Life and Motion to this our Matter, which life and motion depend from an Adaptation of a Convenient Matrix, or Place fit for Generation. For altho all of these abovesaid things are full of this most plentiful Virtue, and this is present to all, to the Information of them; yet it does not actually

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all by *Informing*, that is by exciting to *Motion*, except as far forth as it is helped by *Extrinsics* rightly accommodated, and so then this *Heavenly Virtue* acts incessantly, which altho it be *Uniform*, and one in the whole *World*, yet it is varied by reason of the *Seed*, according to which, the *Ferments* of things are diversified to produce diverse *Transmutations*, wherefore if *Mercury* born here shall find a place in its self fit for *Generation*, altho in its self without such a *Place* it appears *Cold*, for that it is *dead*, yet within the *Center* of its own *Nativity*, (the generative action not being yet intermitted) by this force or *Heavenly virtue*, being carried as well from the *Light*, as a *Rotation* of *Superior things*, and by means of the *Air* most plentifully diffused to all things, and through all things, I say this *Virtue* (as it has reference to *Light*) will cause some *Heat*, (and as it has reference to the *Rotation* of the *Superior*) will cause *Motion* in this *Inferior Subject*, this *Heat*, and *Celestial Motion*, cannot be without its *Life*, in which they are,

mean

mean not an *Animal Life*, nor yet *Figur-
table* (but a *formal*) from these, *Herms*
are produced by an *altering Blasts*, which
daily doth change the *Matter* and *Trans-
mute* it, until the Heavenly Predominate
Inducing a greater or lesser fixation, ac-
cording to the Accommodation of the
Place, helping or retarding *Digestion*,
from one and the same *Mother*, the afore-
said different *Off-spring* do proceed, only
distinguished by the inequality of the *Mat-
rity*. By reason of which *Inequality*,
some *Crude Superfluities* which are not of
Metallike Imposition, but being in the *Mer-
cury* are separable from it, these I say be-
ing not purged receiving a Coagulation
with the pure, does seem to specificate a-
mongst *Metals*, and those *feculent Cru-
dities*, being different by reason of the *Va-
riation* of the *Generative Matrix Mercury*,
and it is *Coagulated Different*, and pos-
sesses this difference, according to the *Em-
bria* of the *Place*. Moreover the *Matter*
of all *Metals* is one, to wit, *Mercury*
which properly tends to procreate *Sol* or
Luna, for the different respect in the de-
gree

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gree of perfection, if any *Feces* of Mercury be *Commixed* in its *Generation*, these are *Accidents*, neither do enter into a *Mercurial* substance of which partly the diversity, and partly the Difference of the *phases* in which the *Digestion* is made, from a different *Coagulation* with this one purges the same one thing puts on different *Masks*, and so produceth *Imperfect Metals* in their *Species*. I avoid a particular Description of the *Genealogy* of all *Metals*, because I make *base* to the *Reduction*, and *Multiplication* only of *Sol* and *Luna*. Therefore I betake my self to the *Test*.

CHAP.

CHAP. III.

Of Gold and Silver, how they come of Mercurial Matter, and of the possibility of Changing Imperfect Metals, to the perfection of these.

OUT of the foresaid Fountain, as is said; springs Sol and his Sister Luna, to wit, this Matter is brought to perfection by Digestion. Now Perfection is twofold, either begun or Compleat; that is, partly or wholly. Compleat Perfection is the ourmost bound to which Nature aims of her own accord, to wit, that all Crudity being decocted, and all Dregs Cleaned out, the Metallick Nature may Triumph without any Coagulated Dross. This Sun of ours has its Rising, and does Illuminate the Earth with its Beams and Splendor. But begun perfection, (as I may so say) is not called Perfection properly, and yet in respect of that which is for-

formally Imperfect it deserves not properly, to be called *Perfection*. For it is to be judged *formal* in perfection, when the *Crudity* is not so decocted, which did stick to the *pure* in Generation (by accident) nor yet the *Heterogeneous superfluity* is so purged out, but it is left mingled with the *pure* in Coagulation, in so great quantity that it predominates over it, and at last overcomes it; for it happens to all *Metals*, (*Sol* and *Lunes* excepted) which are Corrupted easily by all Corrupting Elements, also are Consumed by *Fire*. But when the *Crudity* is bound, and the *seculent superfluity* is purged out before Coagulation, that the *pure* has such Dominion over the *Impure*, to be delivered from the *Corruptive Tyranny* thereof, this is to be accounted the *first Degree* of Perfection. But a total Expurgation of the *Feces*, and the rejection of the *Impure* is the *top* or *highest* perfection of *Metallick* Operations. And yet these *Crudities* and *Feces* were not Originally of the same Imposition of nature with *Metallick Mercury*, nay they were separable

separable, whose Separation before *Congulation* is the *Perfection* of *Metals*. But if they be not purged out before *Congulation*, yet this has in no wise united them to the pure, nay they are separable yet, altho not by *Nature* without the *Help* of another, but by *Art* the *Hand-Maid* of *Nature*. Hence the *Original* and *Basis* of the *Transmutatory Art*, and *tho* the *true Foundation* of *Alchemy*, to wit, that a more *Impure metal* may possess in it self the same *pure* of which *Gold* is, with which altho some *Impure* be *Concoagulated*, yet this *impure* is no wise of *Metallick Impassian*, altho one *Imperfect Metal* differs from another, altho from the *Perfect*, therefore since it is *Heterogeneous* it may be separated by a *Triumphant Agent*, which if it could be found above the *Earth*, most surely an *Impure* and *Imperfect Metal* would go into *pure perfect Gold* and *Silver*, with respect to *digestive Separation*. For that every *Separating Agent*, will be by the same Reason a *digestive Agent*, since this *Separation* is impossible to be effected without an

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an Effectual Digestive Power. Such an
Agent is our Divine Arcanum, for it is a
Heavenly Spirit and of a fiery Virtue,
therefore has the Power of penetrating,
and yet doth it new the Native Property
of Gold, for it is Gold digested to the
sublimest degree, [wherefore it transcends
and excels common Gold by many de-
grees, in an Homogeneity of the same
kind and nature. Altho furthermore
it be a spiritual body, yet] it doth over-
come any other Body in the World by
its fixity, to the end it may retain the
Homogeneous Pure when it is cast upon
Imperfect Metals, least they should fly
away from the Fire, because of their
Crudity; whilst the Feces are exposed
to be burned by its Heterogeneous Vir-
lence, in which thing alone all Trans-
mutative Digestion Consists. For Fire
is the Tryal of Gold, I say our Vulcan,
which by burning will take away all
Combustible Impurity from the Pure, it
is to be that that which is pure don't fly
away from the tryal of the fire because
of its tender Crudity. But all Imperfect
Me-

Metals (altho they contain a Pure in themselves) yet this Pure is so Crude, that is mixed with the Impure, that it can not bearing the Fire, and yet predominating over this, flying away from the fire snatches it along with it, which otherwise would rejoice at the fire as its like. Moreover our Arcanum, because a Spiritual Homogeneous substance, does enter such like Imperfect Metals per minima, and what it finds like to it self, and by its Prevailing Power, defends it from the Violence of the Burning fire, and retains its more then Perfect fixity, in the mean while Burning Vulcan does feed upon the Combustible by his Flame, which being Consumed by the Fire, pure Gold remains, or Silver, (according to the quality of the Medicine) sustaining all the Violence of the Fire, and remaining in all Probations, not at all inferior to the Mineral, but rather Excelling it. Wherefore we do not (as some Detractors Object) profess to Create Gold or Silver, but to find and effect

effect an *Agens* which being cast upon
 Imperfect Metals, can enter them per
 minima, because of its Homogeneity and
 Spirituality. Moreover that it may de
 fend the Pure by its prevailing Power
 and Virtue, from the Combustion of
 the Fire, which finding in Like with
 Self, Retains it, until the Superfluous
 Parts be destroyed by the Burning Ty
 ranny of Vulcan; which Operation is
 Chrysopoetick Transmutation. All this
 our Secret Elixir performs. Moreover
 it has this, that it as well Commu
 nicates its Tincture, as it is so, from
 actually to the Imperfect, since
 it is both of the highest Embodiment
 and Finest.

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CHAP. IV.

*Concerning the Seed of Gold: Wherein
Reason enforced whether other Metals
have Seed.*

FOR the preserving, propagating, and
producing every Species Seed was gi-
ven by the great Creator to things: And
Seed is the perfection of every thing; and
that which has no Seed, is deservedly to
be judged *Imperfect*: Therefore it is not
to be doubted that there is *Metallick Seed*.
Either all these things were Created in
the first six dayes, which are or have been
in the *World*, or at least they have *Increa-
sed* being *Augmented* daily. The first
both *Reason* and *Experience* denys, there-
fore if the *Latter*, then no body can deny
that there is *Metallick Seed*; which if
there be, surely the *Metal* does not loose
it in *Coagulation*, for *Coagulation* is the
effect of *perfection*, (or rather of *Maturation*)

Lead which leads streight to perfection, if the *Exteriors* be rightly Disposed, more over its Seed is a signe of perfection, because it is so Matured, therefore it is not probable that the Seed is lost by Coagulation, but is rather rendered more noble. It is plain by this, that Mercurial Seed is in Metals: Therefore it may be asked, whether all Metals have Seed in themselves? I would answer by saying all have one and the same Seed, but in some it resides nearer, in others more remote. But this Seed is the Seed of Gold. For it is so no wise lawful to think, that Iron has the Seed of Iron, Silver of Silver, and so of the rest, that is in a Jewell form, Saturnine, or Martial, for it is purely accidental, but the pure matter is Aurifer, to which nothing is wanting besides a due digestion, separation of the Dregs, Consumption of the Crudities and Induration of Fixity. But the form of Gold is substantial, that is, founded upon the substance of matter it self so purified. Therefore there is an Auriferous seed in all imperfect Metals tending to perfection, but accidentally

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hundred in its progress. In digested
 Gold there is the same Seed, closely shut
 up, *Triumphing in Perfection*; There-
 fore if it should be sought to bring Seed
 out of imperfect Metals, it being far re-
 mote *(also unnecessary)* the Labour
 will be in vain, for it is necessary that all
 be waited on so, otherwise the Seed is
 restrained from them, (being the per-
 fection of the thing.) I mean Seed, not
 Mercury, which is in all, and is to be
 withdrawn of all, so that force in which and
 by which they are all multiplied; But
 Saturn is not multiplicable in Saturn, but
 in Gold only, so will where he shall come
 to Gold, that he may afterwards emit his
 Seed, that is, his most digested Virtue from
 himself, that multiplication may have its
 Original from this. Concerning Luna
 it may not be unprofitable here to add
 something, whom any one would easily
 believe to have Seed, because she is perfect.
 It seems to make for this Opinion, there
 being an Elixir serving to the projection
 of the white. Truly I grant that there
 is a multiplicative Seed, both of the white
 and

and red, but ~~this~~ white is only contained in the Reins of Sol. And altho there be a Multiplication of Luna, yet the Seed will not be found immediatly in Luna, but has a necessity to proceed from Sol. Therefore as we have said this Lunar whiteness is the first degree of perfection, whose Solar yellowness is the Complement. For the Mother of our Stone which is called **Luna** (not Common but Philosophical) is white, because it dealbates our Sol, (which is the father of our Stone) with its whiteness, from whence the Offspring, which takes from these two Parents, is white, first in Imitation of the Mothers form, and then it is Perfect Seed, multiplication white, afterwards it grows red with a Royal sanguineous redness, induced with a Chrysopoetick Power.

CHAP. V

Concerning the Virtue of the Seed of Gold, and in what it is immediately included.

But that we may obtain this Arcanum, with which we might bring Imperfects to perfection, by a projection upon them: first of all it is to be Noted, what we have said of our Arcanum, to wit, that it is Gold exalted to the supreme degree of Perfection to which it can be brought by Art and Nature; also it will be observed that in Gold, Nature hath obtained a bound of her Operation, neither can it move it self of its own accord any further. And yet its Seed is further to be matured with sagacious wit. But this lyes further a struse, neither easily appears to the sight, as otherwayes the seed of Vegetables or Animals may be exhibited to the Eyes, notwithstanding by sagati-

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gacious Art it may be *Extracted*, and so
 far *exalted* above its own *Virtue*, in
 which *Nature* has rested, that it may ex-
 cel it a thousand times. I could relate ma-
 ny things of this *Seed*, which are rather
 to be kept *Secret*; but the difference be-
 tween this *Metallick* and *Vegetable* or
Animal seed is diligently to be observed;
 For this, because the *Diffimilarity* of the
 part bringing forth seed is discerned
 when parted from the whole *Body*, but
 that *Metallick* is not so. But since the
 least of *Gold*, is real *Gold*, therefore its
Seed lyes by *little*, neither can be separa-
 ted from its *Body*, the *Body* in the mean-
 while remaining a *guest*, but when the ma-
 nifestation of the *Seed* it is done with the
 plenary *Destruction* of the *Metal*; and so
Metal Reduced goes wholly into *Seed*
 therefore there is made a multiplication
 of the *Seed*, rather by *Virtue* and *Dignity*,
 than *Quantity* and *Number*, that is it
 is *Nobilitated* rather than *Increased* (the
Golden vessel being reduced into *Seed*)
 because of the similarity of *Partes*. Be-
 cause in respect of a *Stone*, *Gold* is whole-
 ly

by matter, when the secret profundity is manifested is wholly *Sperm*, which by Circulating receives the *Virtue* of *Superiours* and *Inferiours*, and then it becomes wholly form or heavenly *Virtue* capable of Communicating this to others, which are related to it by the Homogeneity of matter. The place in which the Seed taketh is immediately Water, for in spreading properly and exactly, the least part of Metal is Seed, but invisible; but because this Invisible is universally pour'd out, through all the Water of its *Kind* and inhabits it, and exert its *Virtue* in it, nor is any thing else manifested but Water, altho the internal Agent, which properly is Seed, reason persuades us to be there; wherefore we promiscuously call the whole Seed, as we call a whole Grain Seed, when yet the Germinating Life is only the least particle of the Grain. But Life or seminal *Virtue* is not so distinguished in Metals, but is inseparably Communicated through the least of the Body containing. I have added these things of the Seed, because it is said above that a Metal,

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the whole profundity has been to manifest under a Mercurial form, doth all go into Seed; for we name all that water the Seed of Gold, because it is Exquisitely diffused through it, in as much as it cannot be separated but by Reason alone. This is called occult Ferment, Poisson by the Ancient wise Philosophers, also invisible fire, the secret Agent. Neither also have I alone named the whole promiscuously Seed after a manner, but these also have often called their Water, Fire. Sometimes they Taught that fire resides in their water. Wherefore they distinguished this into Soul and Spirit, of which the former is the means, the latter the active Principle, by that means. Therefore we name Water Seed Metonymically, when yet in speaking properly, the seminal Virtue is universally inhabits, and is diffused through the whole Water, which indeed is Seed, but is not separable from the habitation of its water. If it seem a wonder to any one, that I assigne water the Seat of the seminal Spirit, let not this seem a wonder, that the Spirit of God in the first

that *Graine* was carried upon the *Ma-*
cean, that is, the *Heavenly Spirit* infused
 through the *Waters*, it enriched them
 with its *Power* and *prolific Virtue*. For
 in this alone all *Seeds* which are in the
Universe were founded from the first be-
 ginning! neither ever go out of us; and
 yet, in *Vegetables* they are produced into
 the *Grain*; *Animals* in *Animals* preserved
 within their *Reins*; in *Minerals* they are
 finally shut up in their *profundity*. For
 it is impossible that *Seeds* should go out
 of us *Original Seed*. Therefore if all
 things are from *Water* (as we have said)
Reason will reach us, that the *Seed* even
 as yet, doth reside in *Water*. Things
 are not preserved any other way than
 from whence they spring, for the Cause
 of the *Original* being taken away, the
Effect is taken away, hence it comes to
 pass that the multiplication of all things
 is in *breath* & *per humidity*, even as the
Nutriments. *Vegetables* by a *moist* *Jus*
of Earth; *Animals* by a *liquid Chyle*; *Metals*
 by a *Morbidal Liquor*. Hence *Vegetables*
 being *Increased* and *produced*, of their own

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seed does separate a Seed different from
 their whole Body, into the crude
 which will be a Coagulated Body, but
 that it may be known that it has pro-
 ceeded from Water and does retain its
 seminal spirit in the water, it is con-
 veyed to the Earth to increase its spirit
 in which Matrix, by a watry Efflu-
 Earth, it is resolved into its next watry
 matter, and then begins the Vegetation.
 Moreover the Watry seminal, requires
 this Watry Effluas (by which it is maintained
 in the Dissolution) and that Germination
 (as is for the Radical Nutritive Humour)
 which it receives Increase, to a plant, or
 Tree, according to the specific Perfection
 of the Seed. Animals do keep within
 their Reins a Seed sprung from Imagina-
 tion, which by the Act of Generation,
 being Diffused into a due Matrix, forms
 a Fetus, tender and abounding with
 much Humidity, which afterwards is
 increased by the Liquid Female Men-
 struals, and increases into a full
 young Infant, and coming into the world

in the hour of its *Nativity*, is Nourished by *milk*, until he can bear stronger *Aliment*, which then unless they are changed into a *Liquid Chyle*, (as *Bones* in the stomach of a *Dogg*,) don't nourish. In like manner to all these things, *Metals* Coagulated doth shut up their *Seed*, perfectly elaborated under thick *Coverts*, yet being placed in *Water*, this afterwards being Extracted by *sagacious Art*, Increases, and is Cherished in a due *Matrix*, until by a *previous Corruption*, it receives its *glorification*. But this *Work* is very difficult, because of the secret foulds of *Metals* in which this *Seed* is shut, giving place to no *force*, unless there be a *subtile wit*. Moreover I make it known, that there is a *Matrix*, in which *Gold* being put (from whence *Seed* alone is to be Sought) will emit its *Sperm* freely and *sweetly*, until it be weakened and *dye*, and by its *Death*, shall be renewed into a most *glorious King*, having afterwards got the power of delivering all his *Brethren* from the fear of *Death*.

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CHAP. VI.

Of the Manner and Means of Extracting
its Seed.

THole things are always most difficult
which are most excellent, as the
Experience of all Ages will bear ample
Testimony. It is not to be wondered
therefore, if so great a difficulty be found
in a subject so noble before others. For
I do not well know any work, in *Natura*,
encompassed with more Difficulties
then this is. Wherefore if any
one shall enter upon this Work, and yet
would spare his mind from study and La-
bour, he must return back again, for he
has missed his way in the very Entrance.
For that the Evils which are in the
Work appear Terrible, Chiefly upon the
account of Dispondency. But if the Fa-
ther of Lights, shall grant the Key of the
Art to any one, there remains to him no-
thing

thing more, then the *Work of Women*,
 and the *Play of Children*: As to delight
 his *Eyes* as he *Labours*, with most beau-
 tiful appearing *Signes*, untill he shall reap
 his *Harvest*, that he may possess the most
 precious *Treasure* of all the *World*. But
 without this, *Error* and *Loss*, *Care* and
Vexation, will be the *Fruits* of his vain
Philosophy. Therefore every *wise man*,
 before he enters upon his *Work*, shall be
 first and chiefly *Sollicitous* of knowing it
 with its *marks*, that if by chance any *Diffi-*
culties may appear in it, he being *Arm-*
ed against them, may not after his *Work*
 is begun, be compelled to return with
trouble and *sorrow*. Therefore let all
sons of Art know, that in order to attain
 our *Ar anum*, there is need to manifest
 the most *hidden Seed* of *Gold*, which is
 not done but by a *plenary*, and every way
utilization of the fixed, and then the
Corruption of its *form*. Moreover so
 to destroy *Gold* is the most secret *Work*
 of the whole *World*. For this *Divine*
Science is not compleated in a *Corrosi-*
Deturpation of the *Metal*, nay all such

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Corrosions are false and Erroneous; that there is required to our Work not any Dissolution but *Philosophical*, that is, into *Mercury* or *water*, made by a proper *Calcination*, by a *Mercurial* Agent, which is produced by a subtile *Rotation* and *Conversion* of *Elements*, which *Generation* is a mortification of a *Humid* or *Humid*, with a dry of its own *Nature*, that afterwards the dry may be united by the said *Humid* so far, that the most digested *Vitae* by dissolving, being attracted by the *Dissolvent*, may be the Cause of this *Calcination* and *Dissolution*. Is there any thing here *Common* with a *Corrosive* *Contrition* of *Bodies* by *Mineral waters*? Nay rather the fore said Operations are *Diametrically* opposite. If any one shall consider these things rightly, he will easily perceive the trouble of the Work. For *Gold* being the most solid, most fixed of all *Bodies* and of the strongest Composition, most Patient of the fire and not at all obnoxious to *Corruption*. does not easily pass over into a *Nature* so Contrary to this of its own.

There.

METALLIS.



Therefore if any one shall attempt this
by force he will profit *Nothing*: Seeing
there is required an *Agent* of an Excel-
ling Virtue to do this, which ought to
be *Homogeneous*, *Amicable* and *Spiritual*,
namely that it may be related to the *Body*,
and yet be able to overcome it and
fundamentally penetrate it whose *forces*
Parts, since they are distended so
far, and so little *Gold*, is true *Gold* will
not so easily parting off its form; nay it
will fight until it be wholly overcome, it
lies down and *Dyes*, also it follows that
our *Agent* ought to have an *enlivening*
power, that it may Raise up a new pure
Body, from the dead *Carcasses*.

CHAP.

CHAP. VII.

Of the first Philosophical Agent, or Matrix, into which our Seed is to be Emitted and into which it is Ripe to be

Moreover such an Agent remains to be sought out by us, wherewith we may do all the aforesaid things, in which it is required, first of all, that the Water be Homogeneous, that is, by a Law of Necessity. For that I have Taught before, That the Golden seed doth lye hid in the Water alone, and doth obtain its Power. But it is shut up in the Body of the Gold under most thick Foulds, of which is manifest a plain Contrary one to that hidden one which we seek. Therefore this Water remains to be drawn out by a subtile Artifice, but it doth not enter in of its own accord; therefore this is to be effected by another thing, which other thing indeed ought to

to be of the same Nature, with that which we seek to draw forth. For every like begets its like, that is every Agent Exercising its Generative Action upon any thing, changes that upon which it acts, into its own Nature as near as it can. And nextly it behoves this water to be related to the Body to be dissolved, and therefore pure, Clean and exquisitely cleansed and purged from all filth. Neither is this enough, but Gold is held to be Contrasted in all its qualities, in which it differs from the Water we seek, otherwise the Steel lyes hid. The former is highly fixed, the other highly Volatile, the former a most solid Body, this a most penetrating Spirit, the one thick, the other subtil, the one dead, the other living and enlivening, and all the other Conditions, are required which we seek in it after dissolution, but they are wanting in a dead Coagulated Body. Therefore it is Concluded, that Mercury alone is the true Key of the Chymical Art, which is indeed that dry Water, so often described by Philosophers, fluent, slippery, and yet

not wetting the hands of the Toucher, or any other thing, which is not of the unity of its Matter, and moreover it is indued with the *Virtues* above described: this is the *Keeper* of our *Gates*, our *Balsam*, *Oyle*, *Honey*; our *Urine*, *May-dew*, our *female*, *Mother*, *Egg*, *Secret Furnace*, *Stone*, *Sieve*, *Marble*, true *Fire*, *venomous Dragon*, *Treacle*, *burning Wine*, *Green Lyon*, *Bird of Hermes*, *Goose of Hermogoras*, *Double Sword* in the hand of the *Cherub*, that defends the way of the *Tree of Life*, and is famous for *Infinite* other *Names*; and it is our *Vessel*, true, *hidden*, also it is our *Philosophical Garden* in which our *Sun* rises and sets, it is our *Royal Mineral*, and *Triumphant Vegetable Saturnia*, also the *Caducee* of *Mercury* because it *Operates wonderful* things, and *transforms* it self according to its own pleasure, that it may put on *Different Masks*. Concerning this water the *Philosopher* saith, 'Let *Chymists* boast as they will, but the *Transmutation of Metals* is impossible without this. What shall I say, what shall I *Discourse*, that I may report its *Praises*. It is not so in its own Na-

ture, as we render it by our *Artifice* ! it is a thing very *Vile*, and yet the most precious *Treasure* of all the *World*. O the perfection of *Nature* ! and the head of *Metallick Works* ! therefore thou *Son* of *Learning*, and studious of *Art*, attend that thou mayest attain thy desire. Take that which is most *unclean* of its self, that is our *Harlot*, purge thoroughly all the *Filth* and draw from thence what is the *purest*, that is our *Menstruum*, or *Regal Diadem*. Behold I have finished in few Words that which *Enobles* a *Philosopher*, delivers from *Errors* and leads forthwith into a most fair field of *Delights*. Therefore that I may conclude this *Chapter*, I will repeat succinctly all things which hath been said before. There is a Certain and true *Science* called *Alchemy*, whereby every imperfect *Metal* is perfected into *Gold* or *Silver*, by the projection of the Triumphant *Arcanum* upon them, *penetrating* and *tinging*, which Secret is no other then *Gold Exalted* to its supream degree of *perfection*, and this by *Sagacious Art*, the Handmaid of *Nature*. For that all Imperfect Me-

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these are of the same *Material* Imposition
 with *Gold*, nor do differ but in the *Acci-*
dents alone, as also by the *Mixtures* and
Degrees of incompleated Decoction And
 that which being Imperfect, is mixed
 with them, is plainly *heterogeneous*, and
 altho it stick *Externally* to the *perme* yet it
 is not *United Inwardly*, and therefore may
 be rejected, by a prevalent *Agent*, such is
 our compleat *Elixir* to obtain which *Se-*
cret, the *Sperm* (which lyes secret in the
Body of the *Gold*) is to be drawn out,
 which is shut up in most thick *Coverts*,
 and gives place to no power, but only is
 manifest by Sagacious *Art*. Which when
 it appears (being hid *first*) it comes out
 under a *Mercurial form*. from whence it
 is Exalted into the *fifth Essence*, first *white*,
 then *Red*, by a Continual decocting fire.
 And all this is done by a *Homogeneous*
Mercurial Pontique Agent, *Pure*, *Clean*,
Crystalline without *Transparency*, *Li-*
quid without humectation, which is *Wa-*
ter truly *Divine*, neither it is found up-
 on the *Earth*, know the *Son of Philoso-*
phers is made by this, *Nature Cooperating*.
 Which

Which we know, have seen, have done,
have and possess, and study to make it
plain to the Ingenious, yet so that driv-
ing away the unworthy, we may Exclude
them altogether from the Art, who be-
ing Cast off, we will accompany the stu-
dious into this most beautiful Garden.

CHAP. VIII.

Of the Genealogy of the Philosophical
Mercury, its Rise, Birth and distin-
guishing Signes that go before and ac-
company it.

SOME Boasting and Arrogant Sophi-
sters, after having Learned from the
Reading of Books, that Common Mercury
is very Forraime, to this Art, also reading
that Philosophers do call this by diverse
Names, being led presently with a blind
Opinion, they think themselves secure
of the Art, and do not blush to Affirm
them

themselves Masters of this Science, when in the mean time they are more blockish then the Wood it self. Some will have this to be a *Diaphanous menstruum* and *Limped*, others a certain *Metallick Gum*, when they Dream it to be permissible with *Metals*, and to no purpose; Others who seek the *true Mercury*, do endeavour to draw it either out of *Common Mercury*, by infinite previous *Purgations*, or of *Metals*, by resuscitative *Salts* (as they call them) neither *Water* nor *Gum*, nor *Calx* nor *Powder*, notwithstanding *fatt* or *unctuous*. But those that Endeavour to draw *Mercury* out of *Herbs* and such like, Mate *thick Skull'd*, and of wretched Wit. But this Opinion happens to them through a deep Ignorance of *Metallick matters*. They seek things *pure*, but what are they Ignorant of, they do not apprehend the Operations of *Philosophical Mercury* in its *Causes*, being uncertain, they therefore seek something Instead of *Common Mercury*: For they do not know in what, the *Mercury* of the *vulgar*, is wanting to be the the *true Mercury* of *Philosophers*,
and

and yet they reject it, because *Philosophers* do not Chuse it; or lastly do seek, by *washing, subliming and decocting*, to alter it from its Nature, not doubting but it will put on its true *Philosophical form*, if it has once put off its own. It would be a trouble to reckon up such like Operations. Wherefore I pass over to the thing it self, whence there may be a true Index of its *Truth and Falsity*, of its *Streightness or Obliquity*. I have taught before, that all *Metals* are of the same material *Principle*, to wit, of *Mercury*, it follows therefore that *Mercury* is indeed a *Metallick* thing, and therefore altho *Common*, yet Originally doth obtain a *Homogeneous matter* with all *Metals*. If therefore *Philosophical Mercury* will be an *Homogeneous Metallick Water*, it follows that materially and Fundamentally it is not Distinguished from other *Mercury*, unless so far forth as one is *purer* then the other and more *hot*, and yet both a dry *Mineral Water*. Therefore let the *Sons of Learning* know that the matter of *Common Mercury*, ought and can pass into

into the matter of *Philosophick Mercury*, also not into the whole *Substance* which is beheld in it. For certainly all Ingenious *Chymists* know, that there is no other *Mercury*, from whence come all *Metals*, then *Common* (namely in respect of its Original) which is generated in the Bowels of the *Earth*, as long as it hath remained safe from the *Crude Air*, in a place fit and accomodated to Generation, if it is altogether destined to Procreate *Mortal*, and did retain its Motion and Excitation in its self, that it might be stirred up to a perfect Generation, for the fitness of the Place being violated, or viciated by Chance, this Matter, as tho it were struck with the Hammer of Death, altogether looseth all Motion, neither be moved further any more, like an Egg, (upon which a Hen hath set for some time) being Cooled is thenceforth rendred unfit to produce a *Fœtus*, the pure Life or Internal Heat altering, vanishes away, the outward swelling, and so that which before every day tended to perfection, now being hindered by chance, becomes abortive, no hope

be-

being left of a future spontaneous Motion.
This is the cause, when some have tried
with Heat Artificially Invented, to heat
Earth upon Mercury, they have obtained
but a mock Reward of their Labours.
Therefore the Force in its access is taken
away, or rather hindered, which (as a-
bovesaid) is a particle of ineffable Light,
which is present enlightening its dwelling
so long as all things shall be rightly dis-
posed outwardly; and so it leaves an Im-
pression of its self in things, which being
received by things, doth produce the fer-
ment, which is the true Author of all
Transmutation, altering things them-
selves, in which it is, by its Fermentati-
ous Odour, stirring up to a Corruptive as
well as a Generative Motion, but the
accidents required to these things, fail-
ing from without, all these things fall of
their own accord, neither is the ruin easi-
ly repaired by any Art. Therefore there is
left to us a Crude Metallick, Indigested,
Cold Matter, neither purged by Decoction,
which (in respect to Minerals) Immi-
tates the Nature of Fountain Water. (in

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respect to *Vegetables* and *Animals* (this is the true Matter to which the form of *Philosophical Mercury* is wanting, for which it is held to change its own, that there may be made from thence what we seek for. But it is different from this form, in a double Respect, first of the superfluity it retains in it self; Secondly of that *Spiritual Virtue* which is wanting in it. Superfluity is twofold, the *Leprous Earthy* part, and the *Hydropical watry* part. But there is a defect of true *Sulphureous heat*, the Addition of which will thoroughly purge out all its *superfluities*. For *Philosophical Water* is the *Womb*, but there is no *Womb* fit for generation without *Heat*, add therefore and supply to *Mercury*, that which is wanting, to wit, a *Fiery Force* to *Burn*, and his *Dreggs* will fall from him of its own accord, which thou shalt *Exquisitely* separate, if thou shalt perform this, thou hast perfected the *Work* of a very quick-sighted and skilful *Philosopher*. Then *Jupiter* has got his *Kingdom*, and the *Louring Clouds* of *Saturn* being Discussed, he hath made a
bright

bright and Glittering *Fountain* to appear unto thee. Thou wilt wonder at the extraordinary brightness of this Water, whose extraordinary Virtues, which it doth not receive from the *matter*, but the *form*, are to be found in no other thing in the whole *World*. For Instance it Dissolves *Gold* Naturally, by a true *Philosophick* Solution, not as endeavouring *Sophisters* Dissolve, by Corrosive filthy *Waters*, and endeavouring to estrange it from a *Metallick matter* as farr as they can. This *Mercury* doth produce naturally *Gold* and *Silver* of it self, also the *Arcanum* of *Aurum Potabile*, which I write knowingly, also the *Adepts* do know and witness the same.

Therefore I will conclude this little *Treatise*, because what other things do remain to be spoken, are delivered in a *petuliar Treatise* candidly written by me. In the mean time, injoy thou these things, expect the Blessing from God. *Farewel*.

For thou shalt obtain this from the *Father of Lights* alone.

So I have said, so done.

Praise to GOD.

A Short
Mauduiction
To the
Cælestial Ruby.

Written in **L A T I N E**
By
Cyranæus Philalethes.

*Translated into English by a Lover of
Art and Nature.*

L O N D O N,
Printed, by T. Sowle in *Holywell-Lane* in
Shoreditch, 1694.

Philosophy

To the

A Short

Of the Philosophical

Of the Philosophical

THE

Perfecting all the

that according to

is converted into

TRACT

The SECOND

A short Manuduction to the Cælestial RUBY.

Of the Philosophical Stone, and the Secret thereof.

THe Stone of Philosophers is a certain Cælestial Substance, Spiritual, fixt, Perfecting all Metals into true Gold and Silver, (according to the quality of the Medicine) exposed to all Tryals and that according to the Imitation of Nature and its Operations, as near as it can be done.

About this Substance the Art of Chymistry is conversant, which handleth and teacheth the Means and way of doing it, but

but not by diverse things, but by one thing alone it is done, to which nothing is to be added, nothing taken away, but only the *superfluities* removed.

But that which appertains to the *shortness* of this *Art*, Experience in this thing would be of much value to convince men: For if it could be proved, that true Gold was made thereby, then indeed it would not be doubted touching the truth and benefit thereof. But it is plain that *imperfect Metals* are *transformable* after this manner, whereas the general have been *destituted* to perfection, but some have remained imperfect for want of *Digestion*. Therefore if they can be duly *cooked* would also be perfect, and seeing nothing hinders in the *Manner*, but this may be done, because out of one *Fountain* all *Metals* have proceeded, to wit, *Cold*, *Mercury*, *Cold* and *Mist*, in which there hath been no difference between *Sol* and *Saturn*, but only what *Nature* works afterwards in this *Manner*, to wit, *Decoction* it more or less, this alone hath made the *Diversity*. Therefore all other *Metals* may be perfected into *Sol*

to wit, by the help of our Divine and
most perfect *Magistry*, which being pro-
jected upon imperfect *Metals*, is able so
far to perfect them, by *Decocting*, as it
is of a more then due perfection required
in *Gold*. Here therefore we may ob-
serve of how great *Virtue* and spiritual a
Nature this our *Divine Stone* is, which
can perfect that in one hour above the
Earth, by a bare *Projection*, which Na-
ture could not have Perfected by *Subter-
ranean Operations*. Therefore it is ma-
nifest here, what *Nature* helped by *Art*
can do. For that our *Stone* as it was
perfected by *Nature* without the help of
Art, was only of *Unary Virtue*, but the
Virtue which is acquired by *Art*, *Nature*
Co-operating and *assisting* is *Denary*, in
every *Regimen*, that is, after a manner in-
finite, for it cannot be computed, for that
first by dissolving it, and again *Congula-
ting* and *Decocting* it, one part of the
Medicine falls upon a Thousand of im-
perfect *Metals*, penetrating and perfect-
ly *Tinging* it. But if the *Dissolution* and

Congulation be done, the *Stone* will be
perfected, and will be able to perfect
a Thousand of imperfect *Metals*.

Changeling, being *Retard*, thou shalt try
 to promote this Medicine further, be-
 hold it is Extended in *infirmitie*. For
 you shall sooner want wit to compute
 then the *Elixir Vitæ* to *penetrate* and
tinge: Not that immediately by its Cor-
 poreal Touch, it tinges the whole, but by
 its Virtue and Influence, passes through
 the whole, since the least particle of an
 Imperfect Body is touched and tinged im-
 mediately by the Medicine. But the Ma-
 ter is so, every part is tinged by the same
 good part, like Laven, therefore the
Elixir tinges that which it touches first
 immediately, with a Tincture a little more
 feeble then it was itself, this again se-
 mens that which is nearest it, by com-
 municating the Tincture, and thus on
 until the whole Mass be brought to the
 Perfection of true Gold. But this is done
 in a short space of time, because of the
 Spirituality of our Agon, which being
 a true Metallick Fire, like that Eleme-
 ntary one, does *impenetrably* warm and
penetrate the hardest Bodies, even the
 parts which were not touched by the

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craft, and so this doth penetrate with
its virtue Metals, being resolved by the
Fire and Sulfur, in a moment: So it
hath often times been observed, that Dew
is fermented by the ferment, even that
outward part, which the corporeal part
of the Ferment never touched: just so it
is done in this Work; observe therefore
how Natural this Progress is in this
Work. For we do not Profess to Cre-
ate Gold and Silver (as some Reproacher
falsly Object) by our Art, but out of
those things we say only in which these
are by Nature, to wit, out of Metals,
which are of the same Matter with Gold
and Silver, but of an unequal Digestion,
and therefore remain imperfect, which
by the Perfection of our Art upon
them, we Digest and Perfect after this
manner; since nothing else is required to
Perfect them, besides this simple Di-
gestion of their Crudity, which our Art
can abundantly perform.

Hio therefore you Sons of Learning!
attend to me! because I will make known
to you the whole Secret of our Stone,
which

which is not a *Stone*, and it is in every Man, and may be found in its own Place at all times. If you have this you have the most precious thing in the whole World. But it is *Divine*, and therefore not to be Communicated to all. But to you Sons of *Learning*, I will manifest the whole thing, neither will I conceal any thing necessary to this *Magistry*. But be present with attentive Minds and perceive my words, and lay them up in your secret *Breasts*.

You have heard before, *The possibility of Transmutation*, to wit, that a thing destined to Perfection, but being left Imperfect, through defect of *Decoction*, may by the Application of an *Agent*, of the same *Essence* and *Nature* with the Perfect, but of greater *Digestion*, be perfected (to which these Imperfect were Destinated) and matured, in as much as the *Agent* is of a more *Exuberant* maturity, and more then perfect virtue. But our *Stone* is such to all other imperfect *Metals*, whence we conclude without

Controversie, that these are *Transmu-*
table thereby into *Gold* and *Silver*.

Consider therefore you *Lovers of Wis-*
dom, what and of what kind, that ought
to be, which can perform this, which by
the *Philosophers* is called a *Stone*, but it
is in every Man, and in every thing, and
at every time of the Year to be found in
its place.

Observe my words! Note the *Mystery*!
because it will most certainly Consist of
the *Elements*, then which nothing is
more Universal, and those not simply,
but *Compounded* and *Analyzed*, that is,
every *Element* being to be known by its
Quality: Therefore in every thing is
our *Stone*, or every thing, or rather out
of every thing, that is, *Element*, for any
one of them, being destroyed, the *Ana-*
ly perisheth. Be not therefore Sollicitous
concerning any thing Combustible by
the Fire, for certainly that which is
made out of every thing, that is, Con-
tains the virtue or Qualities of every
Element Analyzed, resisteth the *Violence*
of the Fire without danger.

Hear.

239 Hearken therefore you Sons of Ac-
 : *quinos* Behold I make known to you the
 greatest *Mystery* ! and God help you to
 conceal this *arcanum* from all unworthy
 Persons. Our *Stone* does not draw its Ori-
 ginal elsewhere then from *Metals* ; & that
 the most perfect: But ye shall suffer *Com-
 mon Operators* in this Art, to seek it in all
 things Extraneous ; but as many of you
 as are Lovers of *Truth*, don't attempt to
 find it out elsewhere then in *Metals* ; for
 this is our one, nay only true *Principle*.
 But what that is, it will be your part to
 Observe ; neither to induce any *Extraneous*
 : *new* thing into this *Work* ; but to leave
 that to others, which seek our *Stone* in
 such things, but they shall always la-
 bour, as long as they shall be Ignorant
 what our only true *Principle* is.

But I do make known this to you. Re-
 member therefore, that a *Lyon* is Gene-
 rated of a *Lyon*, a *Man* of a *Man*, but to
 expect the Generation of these from other
 things, it would be absurd and Ridicu-
 lous : *Combustibles* are produced even as
Combustibles, *Incorruptibles* as *Incorruptibles*.

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Do you expect to gather Grapes from Thistles, or Roses from Thorns: It would be so absurd, if any should go about to make our Stone out of Animals, Herbs or such like things, as though the Principle of Gold making were elsewhere to be sought then in Gold: Therefore our Stone is not to be sought in such things, which ought to have the Natural Properties of the Gold, which are not in such like things, neither to be found in them, except we be able to Create *Sperms*, which is in the power of no Man; but is proper to God alone; and if any one should promise himself to effect this, he would be false and a Liar. Therefore let it suffice us, to possess and administer *Sperms* which are ready to our Hands, but it is not to the Marcell, that new ones should be Created from Heterogeneous things, which is both impossible to be done, and if it should be done, these Artificial *Sperms* would be of no more virtue then those Natural Ones, which Nature has fitted to our Work; therefore we must in no wise believe him that professes to produce the Seed of Metals, out of Vegetables, &c.

For

For altho he take to himself the Title
 a Wonderful Philosopher and a skilful Ar-
 tist, with the ignorant sort, yet whilst he
 knows not to use Created things, how
 much less probable that he can Create
Spirits.

Whosoever therefore will be a Seeker
 of Art, let him learn and acknowledge
 that our Stone, the Transmuter of *Metals*
 into a perfect *Species*, is nearly con-
 cealed, and contained in most perfect *Metals*.
 Out of these therefore let him
 be admonished to Learn its *Productions*
 and not elsewhere.

Now therefore, if I be not deceived
 you have heard plainly enough, whence
 the Matter of this secret Stone is to be
 sought: And if you have well observed,
 it will not happen that you should err in
 this thing: Now let us say something of
 its Name, for it is explained how it is in
 every Man and Place. Now I will teach
 how, and why it is called a Stone and
 not a Stone. Lastly I will adumbrate how
 it is to be Found. For the Philosophers
 say that it is a Stone, and not a Stone
 which

which some understand ill, but the *Kat*
gk for the most part, but it is interpre-
ted according to the letter, to be some-
thing, but what they are Ignorant, to be
like a *Stone*, ringing every thing, even by
the very touch, into pure *Gold*, whether
it shall be *Wood* or *Stone*, which they re-
pute for false, (and deservedly) therefore
they judge it impossible to every *Art*
(except *Diabolical*) Therefore the name
of a *Chymist* being heard, they presently
abhor and detest him, nor look upon him
any other then a *Foolish* *Master* of his *E-*
state, being incited to this, by the false
and confused Understanding of our most
fores Stone; therefore the more Igno-
rant Men do superstitiously believe, that
such men are to be Punished by the *Ci-*
vil Law. But under the Name of Igno-
rant Men, I do not only mean those that
are *Plebeians*, or *Illiterate*, and *unlearn-*
ed, but also I mean some, nay many men
otherwise Learned, and perhaps Pious,
whom I therefore name Ignorant and
unskilful in this *Art*, and also that they
inued with such *Rude* *Manners*, to
bark

bark at every thing unknown, like Devils
 and speak Evil of those things, which
 they neither, either have or could con-
 ceive in their minds, my reproof Extends
 to them most, because they being both
Learned and *Pious*, do what is contrary
 to *Piety* and *Learning*, to wit, Judge such
 things which they neither do nor can
 discern. For when *Learning* admoni-
 shes, *Piety* Perswades that every one
 should Consider and Examine those
 things which he judges; these on the
 other hand condemn it undoubtably,
 which yet after they have Condemned,
 they know not, and are ignorant what
 it is, which is very unworthy every wise
 Man.

Moreover, others *Studious* in the
 of *Chymistry*, altho they understand the
 thing a little more *Natural*, yet in this
 they err, because they would make some
Stony Congelation, to wit, they would
 make something to bear the form of a
 Stone, for this alledging the words of *Philo-
 sophers* which affirm it to be a Stone.

But I would have you to Understand,
 that

that it is not called a *Stone* because it is
like a *stone*, but for this Cause alone;
that it flies not from the Fire, but re-
main fixed in it, like as it were a *stone*,
and for this it is called a *stone* for the sake
of hiding this *secret*, but it is like a *stone*
no other ways, and therefore it is not a
stone; but in *species* is *Gold* more pure
then the purest, in *fixity* or *incombustibi-*
lity, a *stone*, in *figure* of most *subtile* *Por-*
der, to light a *grave Body*, to touch in-
palpable, to taste *sweet*, of good *smell*, in
virtue a most *penetrating spirit*, being dry
and yet *moist*, easily flowing upon a
Plate of *Metal* and ringing: Therefore
it is deservedly called the *Father* of all won-
derful things, since it hath all the *Ele-*
ments in it, yet so anatized, that none
Predominates, but all four make one
fifth *Essence* or *Nature*, which is none of
the four, but partakes of all, and is a
most temperate *Complexion*, tho it be
pure *Metallick Fire*, and this is our *stone*,
which is not a *stone*, nor has any Name
proper to its self, and yet there is nothing
in all the World whole Name it may
not

not have, under some Consideration, For that it is of so wonderful a Nature as if we call it *spiritual*, it is true, if *corporeal* we speak properly: For it is *Gold* and that not *Vulgar* but *Spiritual*, that is *subtile*, *penetrative* and *Noble*: wherefore it is a *spirit* or *fifth Essence*, the most *Noble* of all *Creatures*, after the *Rational Soul*, and bringing all *Distempers*, and all *Imperfections* both in *Animals* and *Metals* (according to the *Quality* of the *Medicine*) to a most exact and perfect *temperature*: And that is truly our *Miraculous*, which we esteem so much. Having this *Stone* or *Powder* or *fifth Essence* neither *Riches* nor *Health* will be wanting, God giving, to whom be glory for Ever.

But that I may come to the last part of my *undertaken Task*, to wit, that I may show by what Means this our *Stone* may be obtained, for it is not *Fabricated* by *Nature*, but it is to be sought, and can be *Composed* by the *Art* and *Ingeniousness* of the *Workman*; yet nature helping, and seconding his *Endeavour*, for as it is
abun-

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abundantly enough Declared, that the
Matter of this Stone is not to be fetched
elsewhere then from Metals; Yet ne-
vertheless these Metals are not our Stone,
for they have Another form Different
from our Stone. Notwithstanding, I do
not deny that our Medicine, is to be
drawn from them, but the former form
of the Metal must necessarily be taken
away, that it may be drawn out, and that
under the Conservation of the species,
tho under the Distruction of that particu-
lar and Individual Metal. But the spirit
of Metals dwells, and is Conserved in
the spirit, which spirit resides not in any
other thing, but in Water Homogeneous
of its own kind. For water is the Habi-
tation of the spirit, which is Especially
to be retained in the Conservation of its
species. Therefore Gold is to be Chan-
ged from its Form, and that into Water
Homogeneous of its own kind, in which
Water the spirit of the Gold is preserved,
which afterwards, Re-Inspissates its Wa-
ter, and Induces a new Form, after Re-
distruction, a thousand times more per-
fect

fit then the form of Gold, which it doth
by being re-incrusted.

Therefore Metallick Bodies are to be
reduced into Homogeneous Waters, not
missing the Hands, that out of this Ma-
ter a new Metallick Species may result
far more Noble than any Metal. This
is our most precious Medicine and Embryo
of Ruby.

But all this Work, very well answers
to the subterranean Operations of Nature,
from whence the Work is deservedly
called Natural. For Nature doth pro-
duce Metals, according to their nature,
out of Mercury alone, Cold and moist, by
a daily Digestion & Coction in the Ventrals
of the Earth. But Art to shorten the Work
hath found out a far more subtil Opera-
tion, yet like to this. For it begins
with Crude Mercury, cold and moist, and
Gold, and both of these by Commixtion
and secret Conjunction, makes one Body
which they Name *Aqua Viva*, which
Mercury at last they Decoct into Gold,
not Vulgar, but far more Noble: which
fills upon all Imperfect Metals, and brings
them

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them into *Tryed Gold*, exposed to six
Tryals.

You understand, therefore, as I believe,
that the true Stone be of Gold alone, yet
it is not *Vulgar Gold*. That therefore our
Gold may be fetched from *Vulgar Gold*,
it is to be Dissolved into Water, not *Elemen-*
tary, but not wetting the Hands, that
is *Mineral*: which Water is *Mercury*,
which flows a Red *serpent*, hath means
in its self to perfect the whole Work,
without any Impulsion of Hands, and
this at last is that only, true and Natural
Experiment, to which nothing is to be ad-
ded, nothing taken away, unless some
Superfluous, which without any humane
help, its self will perfect, by its own *Vir-*
tue and *Natural Instinct*. Therefore thou
having this *Mercury* mind nothing else.
With good Reason therefore, the *Philo-*
sopher said, *Employ thy whole Study in De-*
ciphering Mercury, but I say to thee, let thy
whole Study be Employed in getting this
Mercury, that is in *Denubaring* our Red
Lemon, which being done, thou hast
done thy Part, what remains is the work
of

of *Women* and the Play of Boys: For *Assure* will be present to dispatch them, but in the mean while, a desired rest is given to thee, which indeed, as the *Philosopher* said, *Is more desirable than any Labour*.

For know that our *Albification* is no *Light Work*, being Radical, for this will be the *Judicium* of an *Altered* and *renewed Body*. Neither will *Gold* so *Albified*, ever return to its *Pristine form*; for from a *Body* it is made a *Spirit*, and from a *Solid*, *Volatile*, by this Operation. Therefore be wholly intent in *Dealbating Lead*, for it is easier to make *Gold*, then to destroy it, for he that *dissolves* so, *Coagulates* it rather, for the solution of the *Body*, and the *Coagulation* of the *Spirit*, are *Concurrent* in it.

But Consider you *Sons of Wisdom*, and Note these *Mysteries*: That which *Dissolves* is a *spirit*, but that which *Coagulates* is a *Body*. Therefore if you would *Dissolve* your *Body*, first of all, you have need of a *spiritual substance*, because a *Body* cannot *dissolutively* enter a *Body*, but

But a Spirit entreth it, *Attenuating* and *Rarifying*; and because you require *Water*, therefore you have need of *Water* to manifest this: for every *Agent* Exercising any Act upon any thing, *Assimilates* that on which it Acts to its self (as far as it can be done) and every Natural Effect is conformed to the Nature of the *Efficient*, therefore to draw *Water* out of the *Earth* you have need of *Water*.

I don't mean (as some badly think) by *Water*, *Aqua fortis*, *Aqua Regis*, and other *Corrosives*, which Common *Alchymists* Artificially Compound to themselves, and put them to dissolve these *Metallick Species*: which yet they don't Dissolve, but Corrode, foul and Corrupt: for who would believe that those *Waters*, can Destroy the old form of the *Metal*, under *Conservation* of a *Metallick Species*, which yet themselves are *Aliens* from a *Metallick Nature*? for they are not sufficient Enough to destroy thoroughly the *Species*! Else they would Convert them into their own Nature? But as far as they can, they do Transform them into some fordid thing:

H

thing; for the more Bodies are Corroded, the more they are Estranged from a *Metallick Nature*.

But our *VVater* is *VVater* of *Mercury*, and dissolves Bodies into *Mercury*, and inseparably is joyned with them, being Dissolved, *Cohabitates* & is *Concocted*, that from them may be made that one *All-Spiritual* thing which is sought. For every thing that any thing *Naturally* dissolves, (that so the *Species* of the thing Dissolved may be preserved) remains with the thing Dissolved, *Materially* and *formally*, and does *Coalesce*, and is *inspissated* by it, and nourishes it, as a *Body* may see in a *Grain of Wheat*, which being Dissolved by a *terrene Humid Vapour*, this *Vapour* remains with this *Grain* after *dissolution* for its *Radical Humidity*, and *Coalesces* with it into a *Plant*. Another thing also will be to be Observed in every *Natural dissolution*, which since such like Dissolution, is the *enlivening* of a Dead thing, can be done by nothing else then that *Living thing* which was of the *Essence* of the *Dead thing* before

it was Dead: As in a Grain the Life is dead as (I may say) which we would have vivified; this can be done therefore by nothing else but the vapour of the Earth, the *Humidity* and *Calidity* of the *Air*, for that the Grain its self was *Extracted* out of the Earth, & formerly was nothing else but such like *vapour* which afterwards became dead by *Decoction*, therefore, by this alone naturally to be Vivified, under the *Conservation* of its *Species*. Therefore I write this, because so many and so Learned Men are so much Deceived with that *Vulgar Mercury*, for altho it is a *Mineral Water*, yet not of a like *Nature* or *Essence* with *Gold*. For who will not confels, that if a Grain of *Wheat*, be cast into a Pool of Water, it will not Germinate nor Increase (yet *Bull-Rushes* are wont to *Vegetate* there) whence is this I Pray? Except that the *Aquaeous* humour was not essential to it, neither, of a like Nature with the *Wheat*; wherefore it doth not Naturally Dissolve it, but Destroys it: Not otherways Gold if it be mixed to be Decocted with Com-

thing; for the more Bodies are Corroded, the more they are Estranged from a *Metallick Nature*.

But our *Water* is *Water* of *Mercury*, and dissolves Bodies into *Mercury*, and inseparably is joyned with them, being Dissolved, *Cohabitates* & is *Concocted*, that from them may be made that one *All-Spiritual* thing which is sought. For every thing that any thing *Naturally* dissolves, (that so the *Species* of the thing Dissolved may be preserved) remains with the thing Dissolved, *Materially* and *formally*, and does *Coalesce*, and is *inspired* by it, and nourishes it, as a *Body* may see in a *Grain of Wheat*, which being Dissolved by a *terrene Humid Vapour*, this *Vapour* remains with this *Grain* after *dissolution* for its *Radical Humidity*, and *Coalesces* with it into a *Plant*. Another thing also will be to be Observed in every *Natural dissolution*, which since such like *Dissolution*, is the *enlivening* of a *Dead* thing, can be done by nothing else then that *Living thing* which was of the *Essence* of the *Dead* thing before it

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mon *Quicksilver*, or any other *Mercury*. Except alone of its own *Humidity*, it doth not receive a *Dissolution* in them, to wit, because these Waters being too *Crude*, *Cold* and *unclean*, are of a far unlike nature with *Gold*: wherefore in these it is not amended, neither retained, neither with these Matured into a far more Noble *Perfection*, then its Nature. Therefore at Length our *Mercury* is not vulgar *Mercury*, for it is a pure Water, Clean, Clear, Bright and Resplendent, and worthy of much Admiration: It is Crude, Cold and Immature, if Compared with *Sol*, but in Respect of Common *Mercury* Digested, warm and Mature, which has no qualitys like to this, except alone in whiteness of Colour, and of its form of *Flux* in which notwithstanding there is a great Difference.

But lastly that you may well understand what our Water is, by Circumstances, I tell thee (and that moved with Charity) that it is Living, Running, Clear, Shining, White like Snow, Hot and Moist, Airy, Vaporious and Digesting.

ing, in which Gold is melted like Ice in warm Water, in this is Contained the whole Regimen of Fire and Sulphur which Exist, but Predominates not. This is indeed the keeper of our Gates the Bath of the King and his Queen, dayly Warming and that Incessantly, and yet is taken elsewhere then from the Matter, and is distinguished from the whitening Substance of the Water, yet joynd and appearing, under the same form of ~~Flux~~, and the same Colour. This is that heat of the Lamp, which if it be Temperate, every day will Circumact the Matter, (until by Calcination the Humidity being dried a second Fire of Ashes is produced, in which the Vessel of Water is Hermetically shut and Sealed, according to the Saying of the Philosopher, take a Vessel strick it with a Sword, take its Life, this is the Ulosure. Therefore this our Water is our Vessel, and in that our Furnace dwells secretly, whose Fire ought to be moderate, least the whole Work be destroyed, yet strong enough least the Life Dispond for want
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of Heat. Therefore in this Water the whole Secret of our Vessel consists, also the Structure of the hidden Furnace is founded in the Composition of this Water, in the Knowledge whereof, all our Fires, all our Weights, all our Regiments lye hid. This Water is the Clear Bright Fountain in which our King is to be washed, that he may overcome all his Enemies, of this Water and its Preparation be Careful, because surely without any other help except the Apposition of a perfect purged and Cleaned Body, Nature will make from hence our most Secret Stone.

And I say to thee in Truth, that this Water is *Mineral*, pure and Clean, neither can it be Extracted elsewhere, but out of those things alone in which it is by Nature. And the things out of which it is immediatly Drawn, are most secret above all others. Also the Means of Extracting it is most wonderful; also its Virtues Stupendious. For it doth Dissolve *Sol* without violence, and is made friendly to it, and it washeth him from
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all his Poulness: It is White, Warm and Clean; therefore praised be the most High, who hath Created this Mercury and given it a Nature overcoming all others. For certainly the Work of *Alchymy* would be in vain and uleless, without this Water. But consider thou what this Water is, and Learn from the Work as I have done. For having this Mercury thou hast the Key of the whole *Art*, with which thou mayest unlock all the most secret things of *Philosophers*. Therefore our Water is of alike Nature with *Gold*, of an unlike Subitance, in the making of which there is a great Stink. Consider therefore and deeply weigh the possibility of Nature, and do not mix any *Heterogeneous* thing: For Nature is only amended by its own Nature, and by no other. But if you do not yet understand do not blame me, for I have sincerely (as far as it is Lawful for a Man to speak) Expounded to you the whole Matter: That therefore you may understand the Conclusion of the Matter, be very attentive. Our Stone is made out of one thing,
and

and four *Mercurial Substances* (whereof one is Mature, the rest Crude, but pure, of which two are drawn out of a *Mineral* by the third, but wonderfully joyned with a Temperate, not Violent *Fire* and so *Cooked* every day, until all be made one by a Natural Conjunction, most secret, not Manual.

Afterwards the *Fire* being changed, let it be Digested with a *Fire* daily increasing, at first more Moderate, and *every* day increased until these *Volatiles* are fixed by a *Sulphur* of their own kind, fixt and incombustible, until the whole Compound possess the same Nature, Fixity and Colour. For then it securely Resists the *Fire*, and this is the most powerful Power of Power, overcoming every subtil and penetrating every solid thing, the virtue of which being turned into Earth appears compleat.

But there are, that I may describe the thing particularly, manifold Degrees of this our Process, in Number Twelve, all which I will briefly run over, the first whereof is called *Calcination*.

Of

Of Calcination.

And Calcination is the first Purgation of the Stone, the Exsiccation of the Humidity, by the virtue of the Natural Heat of our Water, stirred up by the External Heat, from whence the Composition is turned into Calx or Powder of a black colour, yet unctuous, and retaining the Radical Humidity.

The final Cause of this Calcination is, that the Solution may be the better induced to the Stone, which without this cannot be had: For Gold is a very fixt Body, neither can it be immediatly Dissolved by our Water, except only in part, that is, be made soft, Incrudated and Albificated: In which Albification two Natures appear, volatile and fixt: which we liken to two Dragons, or Serpents. Wherefore that a full Dissolution may be made, there is need of Contrition, that the Body by Calcination may be made spongius and viscons, be.

because then at last it is fit for Dissolution,

The Second final Cause is this, that we Reconcile contrary Qualities, for whilst they fight, they are unprofitable unto us: For in the first Conjunction our Water distinguishes between Sulphur and Mercury, volatile and fixt, and these are Enemies to one another, and Different things, but it is our part to bring them to a Union, but contrary qualities are not reconciled, but by a Medium; there are therefore in our first Operation, four contrary qualities, Heat, Cold, Dryness, and Humidity, of which two, Hot and Dry, are Attributed to Sulphur, Cold and Humid to Mercury, therefore they are opposed Diametrically, the heat of Sulphur and the Cold of Mercury, also the Humidity of Mercury, and Siccity of Sulphur: To reduce these Contraries to friendship cannot be done without a Medium; but the Medium must be partaker of both, also suited to both. Would we therefore reconcile Cold and Heat, the Medium will be by Siccity, which
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may be joyned to both Heat and Cold; by turning therefore the Composition into Earth, heat and Cold agree in this third thing, that they may dwell together, to wit the Degree being abated: But afterwards being dissolved into water, also two other Enemies are Reconciled Siccity and Humidity, by the Frigidity of Water, so that now one is made of two by the Conjunction, made after a Natural Separation.

But the Efficient of this Calcination is, the Operation of Heat upon Moisture, turning every thing that resists it into most subtile Powder, but the moving Instrument is the Fire contrary to Nature, which is hid in our dissolving Water, stirring up heat in the body, and digesting the Humidity into a viscous and unctuous Powder.

But that this Operation is prior to dissolution take these Reasons; it is prior, because a certain Solution is made (as I may so say) by our Divine Water, therefore the congelation of our Spirit, will be expected in the next place, because Spi-
rits

rits are always congealed after the dissolution of the Body: For they have the same Operation, such therefore as the Solution is, such the Congealation is to be expected after it.

Then the Order of *Nature* requires this, for a Woman Exerciseth her Domination first, then it is necessary to be overcome by her Husband, but the Woman retains her whole Domination in the Water; this therefore will be the first Work, of the Man Exerting his Power to overcome that, in which the Woman possesseth both her Qualities, which being done, he will easily Subject to himself that, in which she hath only one quality.

Lastly, Heat is not Consequentially joined necessarily to any Quality, but Siccity will always be the end of Heat: from whence it appears, that the man ought first to exert his Power, therefore *Calcination* is rightly called the beginning of the Work.

Therefore *Calcination* is the head of the Work, for without this, will neither

ther be Commixtion or Union, this therefore is to be done in the first days of the *Stone*, for in the first Dealbation, the Body is Reduced into its first Principles, *Sulphur* and *Mercury*, of which the first is fixt, the other volatile, therefore are compared to two *Serpents*, or *Dragons*, the one Winged, shewing its Volatile Nature, the other without Wings, denoting fixity, both these coming from one Fountain, tends to one thing, therefore is likened to a *Serpent* taking his Tail in his Mouth, to shew that *Sulphur* is nothing without the substance of *Mercury*, nor *Mercury* without the substance of *Sulphur*, but that this *Mercurial Sulphur*, and *sulphureous Mercury*, perfect the whole Art. Therefore it is deservedly called one Composition, that altho it appears twofold in the beginning of the Work, whence it is called *Rebis*, yet by Conjunction they may be made one and the same, and this is called one *Elixir*, which never would be possible unless they were quite of the same Nature. Therefore the Nature of *sulphur* and
Mer-

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Mercury is diligently to be Observed, and we must take care of Errours, for these two are not contrary things, but one and the same *sulphureal Mercury*, Mature and digested, and *Mercurial Sulphur*, crude and Imature.

Therefore that Divine kind of Generation, will be necessary to be observed, to wit, how Nature has Operated in Procreating *Metallick Bodies* in the *Mines* under the Earth, because we do all things in our Work in Imitation thereof, as near as can be, therefore we chuse the same Matter which she hath made use of, altho Art has found out a far more subtile way to the Abbreviation of the Work, and the more then perfect Exaltation of the *Stone*. For in *Metallick Veins*, one thing alone is found, viz. *Mercury*, which is very crude and frigid, and in which the *sulphureal* quality altogether is unactive, also no Digestive heat is found there, but by an imperceptable Motion after a long time, by little and little this *Metallick Principle* is changed, until at last it be converted in

to fixt *sulphur*: for that whilst it remained Frigid and Humid, it was called *Mercury*, in this Elevation or Excitation, it is named *sulphur*.

But the matter is otherways in this our Work: For besides *Mercury* Crude and Cold we have another thing, to wit, Mature *Gold*, in which Act, more active qualities Exist, this therefore we joyn to our *Mercury*, in which passive qualities are found, that the one may relieve the other, and that which Nature, helpt by no Heat hath digested in the Mines, we having a double *Fire*, Digest, whence it comes to pass that we don't make simply *Gold*, but some other thing much more Noble and excellent then *Gold*.

You see therefore what *Sulphur* is, what *Mercury*; how also we have a double *Sulphur* and a double *Mercury* in our Art, which yet are not distinct in Essence, but in maturity and perfection; also you understand, as I think, after what manner they are worked, since the Perfect Body of *Gold* is Incrudated by
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our Divine water not wetting the hands, and it is reduced to its first Principles, to wit Mercury, which is not without Sulphur, participating of the Natures of the Luminaries, therefore in this Operation the Woman Ascends upon the Man, and predominates over him for a Time, which indeed is unnatural, till the man begins to exert his Power, and then first of all by his siccity-bringing heat, does Exsiccate the Humidity of the Woman, by converting all into a most subtile and viscous Powder, from which Powder by solution, water is afterwards dissolved, in which Water is the spirit of the Dissolvent and dissolved, the Man and the Woman are joyned together. But the excited Heat doth not here find a Bound, but as yet Works every day by separation, by distinguishing between the *subtile* and the *gross*, that the first may swim at the Top, the latter may subside so long till all are of the same quality, and then at length in the hour of their Nativity, they are inseparably

rably Conjoined; and the *Man* ascends upon the *Woman*, and Impregnates her; at length she brings forth the Cloud which she hath Conceived, in which she *Putrifies* and is *Corrupted*, and afterwards both of them ascend or arise again *Glorious*; not now divided, but made one and the same by *Conjunction*, and are so *Coagulated*, *Sublimed*, *Cibated* and *Exalted*, into a most perfect nature and *Multiplyed* in weight and goodness of *Quality*, according to your *Discretion*; whose excellent *Use* will be proved, as well in *Projection* as in *Medicine*.

Therefore these *black* and *stinking* *Asbes*, are not to be despised, since in them the *Diadem* of our *King* is contained, and I tell you in all truth, that *whiteness* will never be had unless you make it *black*, for unless the *Body putrifies* it will remain without fruit, but if it be *Corrupted* then indeed thou shalt see them arising from thence, where it seemed they had lost their *Bodies* which they had, and they will appear that
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which they never were before. Honour you therefore the *Sepulchre* of our *King*, for unless you do this, you shall never admire him coming from the *East*.

Therefore you must take Care that you don't Err in this first *Entrance*, for the Work is spoiled unless you be wary here. The common Errors in this Operation are many and various; Firstly, of them who know not what is to be Calcined, but seek the *Principle* of *Gold-making* in Extraneous things. Some bring in for their *Material Principle*, those things which are not of the same Imposition with *Metals*, such are *Borax*, *Alloms*, *Attrement*, *Vitriol*, *Arsvick*, *Seeds of Plants*, *Wine*, *Vinegar*, *Urine*, *Hair*, *Blood*, *Gums*, and the *Resins* of the *Earth*; some do endeavour, (such is their *Blockishness*) to Generate *Salts* of every kind, out of the *Flame*, I pass by these, understanding nothing at all in this Art. Others, altho they work in *Metals*, yet desire to perfect *Calcination*, either with Corrosive *Waters*, *Spirit of Salt*,

Salt, Sulphur or Fire, and do indted *Corrode* the *Bodies*, not *Calcine* them. For this *Calcination* is not made by the *Native Calidity*, of the *Body*, helpt by a *Friendly heat*, but by a *Corrosive Force* of *Waters*, without any propensity of the *Metal* to it; therefore *Metals* are *soiled and Dissipated*, and so *Estranged* from a *Metallick Nature*, but not *Naturally Calcined*. Therefore every *Calcination*, which is made elsewhere then in the perfect *Body of Gold*, is vain and un-
useful to our work.

Also every *Calcination of Sol*, in which a *Dissolution*, without *laying on of Hands*, does not follow, is false and vain.

Therefore this our *Calcination*, is necessarily to be made by *Mercury*, which being joyned to *Gold* (a due *weight and proportion* both of *Quantity and Quality* being observed) softens it and takes away the *Solidity* and *Incrudates* it; and by its internal *Heat*, joined with the outward *Heat of Vulcan*, stirs up that *Native heat* of the *Gold*, which being stirred up, acts upon the *Humidity* and

Exsiccates it into a subtile *Powder*, *Viscons* and *Black* : And this is the true *Key* of the *Work*, to *Incrudate* the *Mature*, by the *Conjunction* of an *Immature*, being *incrudated*, to *Calcine* it, being *Calcined* to *Dissolve* it, *Philosophically* not *Vulgarly*.

The signes of this our *Calcination* are these, first, after the Body shall be *satiated* with *Water*, as soon as the *Keeper of the Gates* shall stir up the *Heat* of the *Bath*, the *Water* begins to be Obscured, or that which was a *splendid Composition* before, then it visibly grows *Turgid*, and swells, ascending and descending continually, until the whole at last become a *viscons* and *fatt Powder*; in which it appears that the *Humidity* is *conserved* in this *Operation*, otherwise the Labour would be in vain. From thence therefore, it is easily resolved into *Mineral Water*, which is the last and most certain *Signe*, that our *Calcination* has been true and *Philosophical*. For as soon as the heat begins to Operate, the *Frigid* and *Humid*, being *Impatient* thereof, goes to the top, from thence it melts and

and descends, and so reduceth it, as much as may be, to its own *Similitude*: Doing this daily untill at last the whole be resolved into Fat, and as it were *Glutinous Water*: For so our *Operations* are *Concatinated*, that one is the Cause and beginning of another, neither can one be had or understood without another. But we, that we may instruct the Sons of *Art* more fully, and drive away the unworthy, as far as may be from this *Art*, do handle, as it were, divers *Operations*, when there is but one *Recipe*, one *thing*, one *Regimen* and *successive Disposition* to *black*, *white* and *red*, neither are we to be understood otherwise. Wherefore every one that will truly be a *Philosopher*, should regard the *Sence*, not the *Letter* of *Writers* in this *Art*.

But that we may come to our true *Calcination*, these things are to be Considered that follow.

Firstly, that thou shou'd get our *Mercury*, without which, nothing is done in this *Art*: Sec then that thou be not deceived in that Common *Mercury*, which
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is altogether unuseful to our *Work*, for if thou *Work* in it to thy *Dying day*, thou wilt find nothing in it.

Secondly, thou must take *Care*, that the *Fire* of the *Furnace* be not too *Intense*, but let it be *clibanically* measured, which that thou maist fully understand, know, that the *Sulphur* which *Predominates* not in the *Mercury* or *Water* digests the *Matter*, which together with *Azoth* is abundantly sufficient for thee. Let not therefore, its *Internal* quality, confound the external form, then be not *solicitous* about the *manner of making the Fire*, only have a care that it be not too *Gentle*, for then thou wilt easily *dispend* for want of *Heat*, nor yet let it be over *Violent*, but of a *Moderate* degree, according to the *Nature* of the *Bodies*, and exclusive of *Cold*: Take these things on the other *Hand*, concerning the *Internal* and *Natural Fire*, I call that *Internal* which increaseth the *Work* in the *End*.

Thirdly, be careful of the quantity, that thou dost not put so much to be
drunk

*drunk by Laton, that he cannot afterwards Eate, for if thou ſhalt put on too much, there will be a Sea of trouble, if too little, it will be burnt into Smoak be not therefore Covetous or Prodigal, between the Extreames, keep a Mean. Therefore, in joining the Male with his Female, remember that it behoves the Activity of Sulphur, to Exſcicate the ſuperfluous Humidity of Mercury, therefore do not drown the active with too much Crude Sperm, the Woman will alſo deſire to Rule, therefore do not Choak the Humidity of thy Stone, with too much Earth, but with Diſcretion mix it ſweetly, and according to the Exi-
gence of Nature, leſt the Virtue of the Stone be diminiſhed; make therefore an Amalgama, not as the Goldſmith does, with four or five Parts of Water, but as the Philoſophers do, with a double or treble to the laſt, but it is better, to take three to four, then one to two, ſince the ſolution will be better, becauſe the Calination, will be more Natural. Ripley Witneſſeth with me, 'That by
'how much the more Earth (ſays he) and
leſs*

‘*less Water thou take, so much the better
 Solution shalt thou make.* In the first
 place therefore, beware that your Land
 be not overwhelmed with waters, be-
 cause the *Fire* is hidden in the *Earth*,
 which will not Operate if there be too
 much *Humid-Superfluity*: whence the Er-
 ror will be *Incorrigible*, & the work vain.

Fourthly, Be careful of the closure of
 the *Vessel*, lest the *Spirits* should fly out
 and the *Work* be destroyed. Keep there-
 fore the *Vessel* and its *Ligature*, nor look
 upon this to be of little moment. Con-
 sider therefore Man, who as he is *Gene-
 rated* by *Nature*, so also our *Gold* is Ma-
 tured by *Art* helped by *Nature*: There-
 fore consider with how great care, Na-
 ture has shut the *VVomb* of a pregnant
 woman, lest any thing should either get
 in, or pass out; otherwise the *Fætus*
 would perish. with no less Industry be
 thou cautious in perfecting this *Philoso-
 phical work*, lest thy Labour be in vain.
 Hear therefore the *Philosopher*, saying,
 ‘*Take a Vessel and Fire, strike it with a
 Sword, take the Life, this is the Closure:*
 Her-

Hermes also says, 'The Vessel of the Philosophers is their water, and know for certain, that the vessel of Nature is only fit for us in this Art, which diligently is to be shut. For in forming the Embrio, there are very great winds, which if they should vanish, we are undone; for the error is irreparable, whence the Damage is most certain.

The Work in the Fifth place is *Patience*, that thou don't dispond or study to make the *solution* too speedy, but firmly believe, that too much hast is the greatest *Enemy* to *Conjunction*, and hinders it: For the Body to be dissolved, Impertinently *Rubifies*, stirring up a Feaver, that is, a *Fire* against *Nature*, whence being struck as it were with the *Hammer of Death*, it becomes impertinently passive from active, and instead of *black*, it appears *citrine*, like a wild *Poppy*. But our true *Calcination*, conserves the *Radical Humidity* in the Body to be dissolved, and it is finished in no other colour but *black*, and becomes a discontinuous *Calx*, unctuous, fatt, and fit

fit for *fusion*. Be therefore *Patient*, that thou maist obtain thy Desire, because you will have very much cause of *Dispair*. When therefore we speak of our *Operations*, do not think that we perfect them in one or two days, or see the *colours* or *signes* in the first hour, No verily; but we have expected much and long, till there was made an Agreement betwixt *contrary qualities*, wherefore *Trevesan* Teaches in his *Practice*, who was a Learned and good man in this *Art*, that he staid in *Prison*, that is, *suspence* of mind and *Doubt*, forty days, but that he returned afterwards, and saw *Clouds* and *Mists*. Moreover if thou should put Grain into Good Land, thou shalt not look into the *Earth*, by moving it every hour, that you may see, whether, and how much it begins to *increase*, if you should do this, you could not expect a *sweet vegetation*, much less *Fruit* from thence. So foolish and *Insipid* are they who as soon as ever they have joined the *Dissolvent* with the *Dissolvend*, presently seek some *signes* of the *Operation*, nor
can

can satisfie themselves, but they either move or open, or add, or detract something, or at least increase the *Fire* to accelerate the work, and so by this means hinder the work of *Nature*; and therefore do not attain the wished for Ends. Therefore attend to my *Doctrine*, as soon as thou hast prepared the Matter, that is, *mature Sulphur yellow*, with his *Crude white Sulphur*, and hast duely espoused them, shut them up in a vessel and let them stand without trouble: if thou rightly proceed, within twenty four Hours, thou shalt see thy *Compound* swelling, and perhaps sending forth some *Bubbles*, by reason of the Heat of thy *Sea water*, striving to excite the heat of the Included Matter; but in the first *Entrance*, thou shalt behold the variation of the colours slowly, (as at least it will seem to thee) because then the keeper of the *Gate*, necessarily sustains many Labours, because whatever is done, he alone then does it, because the *Bath* is not yet prepared, that is, the *Natural heat* of the *King*, is not yet stir-

stirred up. But when the *Bath* is made hot, our *House-keeper* shall sustain but few Labours, and the *operations* will be easily to be distinguished. Therefore let the Sons of this *Art* know for certain, that the first colour that will appear, after the *silver* colour of the *Amalgama* of the *Body* will not be perfect black, for this colour does not come in a moment, but every day the more the *whiteness* is diminished, the more blackness will supervene, until at last it be compleated. For *blackness* is a signe of a dissolved *Body*, which is not made in one hour, but by little and little, but Incessantly: for the *Tincture* proceeding from the *Reins* of *Sol* and *Luna*, shews it self black to the Eyes, but is Extracted insensibly, and imperceptibly. Therefore, the coming of Blackness and the departure of the *Tincture*, out of the Bowels of the *Dissolvend Body*, is the same measure and term of time, because as soon as the *Tincture* is wholly gone out, so soon the *blackness* will be perfect and absolute. Concerning this, hear what *Laudus*

du Puerorum sayes, 'First, by how much
'the more thou Decoets, so much the more
'thou subtilizeth the Gross, and blackens
'the Compound. And Bernard Trevesan
saith, 'The Earth of the rest beginning to
'predominate, the blackness of the Ele-
'ment appears, but does not obtain his Do-
'minion but by little and little. To finish
in a word, there are only four Prin-
ciple Colours, the first whereof is Black-
ness, and that most slow in coming, and
longest in duration, which if it were
made perfect by a momentary Ingress,
the work would be most expeditious, for
it should not perish more slowly then it
came, and remain in the top of blackness
for an hour: For there is no *Interstiti-
um* in these Operations, but it Increa-
seth to the height of one Degree, at
which it no sooner arrives, but Decres-
ses again, therefore it ascends slowly to
blackness, and descends slowly from it
but there is not a Moment in which it
doth not ascend or descend, for nothing
resteth but in its End, but blackness is
not the end of our Stone, erge, &c.

How

How then shall *blackness* appear first to wit even as night comes, for first the *Twilight*, at last *Dark Night*, and that by *insensible Degrees*, every moment there being less Light in the *Air* then another, until at last there be no Light at all, then it is *deep Night*, but all this is wont to be within an hour, yet the *Motion* is *Insensible*: But our work because it requires a longer time, the *motion* must needs be more *Imperceptible*. Thou therefore that seekest this, consider the *Example* produced, and thou shalt have thy Answer.

Objection, But after the first *Excitation* of the Matter, the *Tincture* goes out every hour and moment, but the colour of the *Tincture* going out, is blackest *blackness*, therefore after the first stirring up of the *Matter*, blackest *blackness* will appear in an hour.

We Answer, the blackest *blackness*, is of the *Tincture* gone out, but not of the going out, or if so, yet it goes out *Insensibly*, but *insensible blackness*, altho most black, when it goes into much *white*.
will

will not manifest the blackest blackness in the whole Compound, but a whitish colour, but if so be the Subject of Whiteness, be not subtil and well depurated, even as this white is now, then its Tincture in its first Egress, is not compleatly Black, but it obtains this by a Putrefaction, which is not a bare Egress of the Tincture, but a Repugnance and Resistance from it, which ariseth between the outgoing Tincture, and the extracting Water, that is, between Sulphur and Mercury. Concerning this thing hear the saying of Morienus, 'Our operation is nothing else, but an Extracting of Water out of its Earth, nor that only, but a returning of the Water upon the Earth, until the Earth putrefie. Therefore the Tincture is not altogether black of it self, but most white, because by how much the more the Tincture goes out, which is the Soul, by so much the more the Earth which is the Body, is dispirited, and so it putrefies and Blackens.

How long time then, must we expect, before it be perfectly black? In this thing

attend to what Flammel ſayes, 'The colour which thou oughtſt firſt to ſee is blackneſſe and that not every, but moſt black, and that within the ſpace of Fourty dayes. Alſo Ripley ſayes, 'ſuffer the Conjunction, and Coequated Natures, to lye together ſix Weeks, which time expect with a ſlow Fire.' VVhen the Cèlours dye they will ſhow it, for at that time they will Boil like Liquid Pitch, and will putrifie. And Bernard in his Parable ſays, 'The King putting off his ſplendid Robes, gives to Silken ones to Satirni, being Clowded in black, which he retains forty dayes.' All this underſtand of blackneſſe in its height, which is plain from the above-repeated words of Flammel, but a more reſiſſe blackneſſe, will appear ſooner, ſo the Scala Philoſophorum ſayes, 'within ſixteen dayes in the degree of Putrefaction, an eaſie Fire being kept, the matter will be continually Covered with blackneſſe.' And this either later or ſooner, according to the Ingenuity of the Operator, in Adapting the Matters.

But whether will intermedial Colours

appear, in a Progress from white to black, as in the Progress from black to white? It seems so, because there is no *transition* from one extream to another, unless by Mediums: And we answer that they so appear, altho indeed confusedly, and some in some Works will appear in a Progress to the height of blackness, which perhaps will not appear in another, because they are only accidental Colours: but not altogether the same, betwixt the first Whiteness and Blackness, which are between this, and ultimate Whiteness, because there is not the same Reason of Matter; in the former the thick *Terrestrial Matter* was to be *burned* and *purified*, but in this work the *Matter* is more *spiritual* and pure; therefore in a pure or *Deperated Subject*, in a Progress from the extremity of blackness to the extremity of Whiteness, the Intermedial Colours will be much more clear and admirable, then those which appeared in an Earthly Subject. But in both progresses they will appear, in the former *transition*, between the Extreams,

Obscurer, fewer and fouler; in the Latter, more, more shining and splendid, witness the *Philosopher*, 'After the height of Blackness, before Whiteness, in the hour of Conjunction great Miracles will appear: For whatever Colours could be thought on in the whole World then will be conspicuous. And Rhipy saies, 'In our work colours will appear, then which never more fair appeared. And before perfect Blackness the intermedial Colours will show themselves, witness the *Philosopher*, who Painting the Colours of the Dragons, saith 'They are black, Yellow and Azure, and these intermedial Colours saies he, denote that thy Confections are not yet perfectly putrefied. In a Word, the various Colours in Dying, will appear more obscure, but thin and few, and this before black Night obnubilates the whole Horizon. But in rising again, very many and very Splendid ones will arise, because the Body now begins to be glorified, and the Light to predominate over the Darkness. and this in a depurated, and Spiritual Subject.

But

But in what order will theſe foreſaid Colours appear? This truly cannot be determined, becauſe they are varied many ways, but the better the juſtice of the Water of Life ſhall be, the better the Signs ſhall appear. The order of the four Principle Colours is deſcribed by all, but no one can determine the order of the accidental ones, let it ſuffice thee if within forty dayes, thou haſt a compleat blackneſs, don't mind other things much, but it is good to attend, for blackneſs is firſt Eſpecially deſirable, and tho others appear, unleſs thou ſeeſt this without doubt thou haſt erred. But as I ſaid, other Colours are not to be Diſpiſed, except the Venerial, or imperfect Red, which if it appear before blackneſs, is to be ſuſpected, eſpecially when the ſociety of the Compound, and Diſcontinuity of the parts accompany it. I ſay this Precipitation is a fatal Index to the Operator of his loſt time.

This ſame thing the Philoſopher witneſſes, ſaying, *A vehement Fire hinders Conjunction, and tinges white, with the*

' colour of the wild Poppy. And Flammel
 in his Hierogliphical Figures, sayes, unless
 ' thou shalt behold, the blackest black of
 ' black whatever other colour thou seest, thou
 ' art in the way of Error : But especially a
 ' reddish colour is to be suspected, for if thou
 ' seest that, thou hast burned, or art burning
 ' the lively virtue of the Stone.

But I must stay no longer in these
 things, since one Water does all this, so
 that the Internal Compound, continual-
 ly be ruled, with External heat; neither
 is there any thing, in the whole Work
 more Wonderful, then this our Water,
 which I have fully Described above, to
 which place I send thee back.

Concerning Solution.

And the Dissolution of our Stone, is
 the Reduction of it into its first matter,
 the Manifestation of the Humid, and
 the Extraction of Natures from their
 Profundity, which is finished by bring-
 ing them into a Mineral Water.

This Operation is of no Light Work
 or Moment, for how hard it is, those that
 have toiled in it can attest.

F I N I S.

THE

Colloquial RUBY

142

FOUNTAIN

OF

Chymical Philosophy

Written in Latine By

EYRENEUS PHILAETHES

Printed in the Year, 1694.

FORBMAN

OF

The Foundation of Chemical

Philosophy

Chemical Philosophy

I will divide the whole of this

into three parts: The first

contains things substantially and essentially

concerning the World: The second

the disposition of things: The third

formally concerning the World, and

the manner in which things are

disposed to which are intended

name and I will have the disposition

of these things: I consider the World

and the Region: The World is two

fold: the Region is two fold: Those

things which are intended

Printed in the Year 1694

TRACT

The THIRD.

The Fountain of Chymical Philosophy.

I Will divide the whole of the *Art* into these parts: The first shall contain things substantially and essentially Constituting the Work: The second the disposition of them: The things Essentially Constituting the Stone, are a Body or Mature Sulphur, or red Brass and Water, or Immature Mercury, or white Brass, to which a Vessel is added, a Furnace and Triple Fire. The Disposition of these things, Considers the Weight and the Regimen. The *Pondus* is twofold, the *Regimen* twofold: Those things which perfect these Operations, are

are *Calcination, Dissolution, Separation, Conjunction, Putrefaction, Distillation, Coagulation, Sublimation, Fixation, and Exaltation*, of which the two first, are made especially by a Temperate Incomburent and altering Ignition of the Fire; heating the Kings bath and Changing him first into a subtile viscus Earth, Discontinued black and tenns Ring, then into *Mineral Water*, diversly coloured, and this is called a Fire again to Nature. The three Operations which follow are made from the Combining of the first and third Fire, to wit, of the Natural and Contra-natural, which being so joyned together, make an unnatural Fire, by Circulating the Matter every day, and separating the more subtile from the Thick, till all be of the same Temperament, and then Conjoyning the things separated, impregnating them, and so putrefying them.

The five last Operations are made by the Fire of Nature, daily increasing and Predominating, which first Circumacts the putrefied Matter daily and cleanseth

Chymical Philosophy. 151

it from Filth, by an often ascension, and descension, which therefore is called Distillation, Volatization, Ablution, Mundification, Cohobation, Imbibition, Cibation, Humectation of the Earth, and this is done so long by the heat, until the Siccity begins to Coagulate, which is called Inspissation, which by a longer Concoction, or Sublimation, brings a fixity, whose Bound is Exaltation. This is not the change of an inferior place, for the Superior, but of the most vile thing, to make the most Noble.

These are all our Operations, and successive Dispositions, which by some are called so many Regimens, which name if any one had rather impose, he may: however know there is only a double fire, Natural and against Nature, of which the Latter Acts first, because the other is not brought to light, but by this, and Putrefaction must go before Regeneration; and when these two fight with one another, they make an Unnatural fire, and from this Contenti-

are Calcination, Dissolution, Separation, Conjunction, Putrefaction, Distillation, Coagulation, Sublimation, Fixation, and Exaltation, of which the two first, are made especially by a Temperate Incomburent and altering Ignition of the Fire; heating the Kings bath and Changing him first into a subtile viscus Earth, Discontinued black and stinking, then into Mineral Water, diversly coloured, and this is called a Fire against Nature. The three Operations which follow are made from the Combining of the first and third Fire, to wit, of the Natural and Contra-natural, which being sojoynd together, make an unnatural Fire; by Circulating the Matter every day, and separating the more subtile from the Thick, till all be of the same Temperament, and then Conjoyning the things separated, impregnating them, and so putrefying them.

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Chymical Philosophy. 151

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These are all our Operations and successive Dispositions, which by some are called so many Regimens, which name if any one had rather impose, he may: however know there is only a double fire, Natural and against Nature, of which the Latter Acts first, because the other is not brought to light, but by this, and Putrefaction must go before Regeneration; and when these two fight with one another, they make an Unnatural fire, and from this Contenti-

tion rises Putrefaction ; and after this is a Glorious Regeneration in which the Sulphur and Water become one thing, and also receive a Congelation, from no fire but a Natural.

Therefore our Body which is commonly Called *Terra Lemnia*, perfects the whole work : but it can in no wise be moistened but in its own Water, which Water is truly *Pluvial*, not such as the common people knows to get, but ours, which none ever saw, but a true *Philosopher*, believe me for I speak the truth, Bools know how to Extract many Waters, to wit wetting the hands, but our Water is the Life of all things, about which thou must take pains, then neither *Sol*, nor *Luna* will be wanting to supply thee with Riches.

But I will tell thee, and that faithfully, what kind of Water this is, it is the Water of Salt Petre, which is known as *Mercury*, but in the heart a pure infernal Fire : but have a care thou be not deceived by *Quicksilver*, but understand that *Mercury*, which the returning Sun cefu-

Chymical Philosophy. 153

scuteth every where in the Month of
March. Gather thou it in the Month of
October, because then surely it is found
ripe, and the most precious Treasure in
the whole World.

But that I may describe our Mercury to
thee, our Rain Water so that thou mayst
find it, know that it is before the eyes
of the whole World, that yet are Ig-
norant thereof, or at least, does take
the vulgar for it, and devalues it with
various Fortunes, but neglects our true
Mercury in its Reason, therefore it never
perfects our Magistery. For the com-
mon Alchymist does look upon it with a
low look; whence it comes to pass,
that they scorn it: but it astonisheth
the Sons of Learning with its Splen-
dor, and is greatly accounted of by them,
therefore it is a vile thing, and yet the
most precious, which no one ever con-
temned without a great judgement of
God.

But thou when thou seest it don't
despise it because it will appear very
dirty, and if thou therefore despise it,
thou

thou shalt be deprived of the *Magistry*,
But if thou dost greatly esteem this
contemptible thing, then indeed it shall
seem Glorious, having changed its count-
enance: For our *Water* is a most clean
Virgin, and is loved by many, but she
meets all her Wooers, Cloathed in
ordid Garments, that by this means
she may distinguish *Philosophers* from
Fools, for whosoever shall behold no-
thing but externally, will scorn him
as unworthy of such a Secret, in *Sau*
Whores shew themselves to their *Woo*
ers, drest in splendid Garments; but
this chaste and most precious *Maid*,
seems outwardly foul, but is inwardly
fair, which indeed cheats many Fools.
But whatsoever Mental man, can see the
Spirit which lyes hid, under the patent
body will not esteem her little, also our
Virgin will look upon him as a Friend,
and putting off her filchiness, will shew
most amiable, whom then none but a fool
but must admire and love, for she will
bestow upon him infinite Riches, and
perfect health. Therefore honour ye
this

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this Female, the *Sister* and *Wife* of our *King*, to whom if you be assistant in putting off her dreggs, she will get most splendid Garments for her self, and bestow infinite Riches upon thee. Therefore this our *Queen* is clean above measure, whom if you shall behold, you will think you look upon a certain Heavenly Body, for she is indeed the Heaven or the fifth Essence of *Philosophers*, whose brightness you cannot imagine, unless you see it: believe me for I have seen her *Snowy Splendor* with my Eyes, touched with my hands, then which nothing can be thought fairer. Our *Water* is then truly *Pontick*, *Serene*, *Christaline*, pure and clean, which is not so in its Nature as we make it by our Arts and its our *Sea*, our hidden *Fountain*, out of which our *Gold* naturally is Created, when yet it prefers its self to *Gold*, and conquers it, and in the hour of its *Nativity*, *Gold* is joyned with it, and is washed in it, and both increaseth together into a *Stout Hero*, which neither *Cesar* nor the *Pope* can buy with *Money*.
There.

Therefore with all thy strength get this Water, of which an Ounce is worth above a Thousand Pound, because by this alone, without any other Labour, except the Addition of a perfect clean, pure body, thou shalt perfect our most Honoured Stone, to which no Treasure in the World can be equaled.

But there is need of profound Meditation before thou canst conceive our Sea, to wit its *Flux and Reflux*. But if thou be diligent, by the help of God, thou shalt obtain thy desire; I for my part, after I knew the Field in general, where this our Secret Fountain did Purl, yet I did not learn to get it out, till after a year and a half, giving my self, to daily study and profound Contemplations, because the Fiery Furnace of the wise men lay hid from me long: but after I knew this, and how it was fitted to its proper Vessel, after a few dayes I beheld the admirable Brightness of our Water, which being seen I could not but be amazed, for as in the Practice, so it is in the Theory, and on the contrary: for
he

he that exactly knows the Magistery of this Water, no Words or Secrets of the Philosophers; Sayings, Writings or Enigmas, will be concealed from him; to whosoever hath once made up our Water, nothing remains to be done, but to cast in a clean Body in a just quantity, shut the Vessel and so let it stand, till the Complement of the Work. But we have another twofold *Fire*, which thou shalt easily know, as soon as thou hast understood this first: but that we may return to the Water, in which believe me, the whole secret Consists, which Water I thin it be one, yet is not simple but Compound, to wit of the Vessel and *Fire* of Philosophers to which a third is added, namely the Bond. When therefore we speak of our Vessel, understand our Water, when of the *Fire*, in like manner understand Water and when we Dissolve of the *Furnace* we would have nothing Diverse, or divided from the Water. Therefore the Vessel is one, the *Furnace* one, the *Fire* one, and all these are one to wit Water.

There-

Therefore the fire Digesteth, the Vessel Whiteneth, and Penetrates, and the Furnace or Bond Encompasseth and includeth all, and the Fire is Mercury, the Vessel also Mercury, lastly the same Furnace is Mercury, and Note well, there is no fire in the whole work but Mercury, when notwithstanding, the fire is manifold, and the water manifold: therefore as well fire as water is diversified by their virtues in the work, as in Number, so they agree in one and the same Gender, to wit Mercury; therefore our Fire is Living, our Water Living, our Vessel Living, our Furnace Living, and all these are one.

Know also dearest, that there is only one thing in the whole world, in the which this our Mercury is to be found, it is of a like Essence with Gold, unlike in Substance, by converting the Elements whereof, thou shalt find what thou seekest. Joyn the Heaven with the Earth, upon a Fire of friendship, and in the midst of the Firmament, thou shalt see *Hermes his bird*. Do not confound

found the Natures, but divide them and
 joyn them again, and thou shalt Reigⁿ
 in Honour all thy Life; hear therefore
 this great Secret, in the Southern Coast
 is found a very high Mountain, very near
 to the Sun, which is one of the seven,
 and highest but one: This Mountain of
 which we now speak is of a very hot
 temperature, because it is not far from
 the Sun, and in this Mountain a Vapour
 or Spirit is shut up, which is highly ne-
 cessary for our Work; but it does not
 ascend unless it be enlivened, neither is
 enlivened unless the Earth be digged
 knee deep in the top of the Mountain,
 but if this be done, the Spirit or thin Ex-
 halation ascends, which being congealed
 by the Air, drop by drop, runs into
 most clear Water, warm like a Bath,
 which is presently gathered, for it is
 the true Caduce of Mercury, with which
 he works Wonders, this is our Water, our
 Fire, our Furnace and it is our Mercury,
 and not the Vulgars; but the hot and
 humid Liquor of the most pure Salt,
 which

which we name *Mercury*; because comparing it with the *Sun*, it's immature and Frigid. Verily I say unto thee, except the *Almighty* had Created this *Mercury*, the *Transmutation* of *Metals* were impossible, because the *Sun* does not tinge unless it be tinged. But he is not tinged but by this our *Water* alone. O this blessed *Humidity*! which is the *Philosophical Heaven*, whence wise men have drawn their Inestimable *Dalain*! O permanent *Water*! Dissolving and mending *Sol*, our Nave and wonderful *Salt Petre*, whose price is Inestimable yet it is little esteemed. Therefore the thing is vile and yet very Precious, whom our *Sol* Loves as his only *Bride*, whose virtue if the vulgar knew, they would not sell a *drachm* for a *Thousand Ounces* of *Silver*; for it is most precious *Gold* Lively and penetrating, therefore it turns the *Body* of *Gold* into a meer *Spirit*, and is joined in *Marriage*, as the *Woman* to the *Husband*, whose fairness *Sol* admires, and rejoices in her, and for Love kills his

his own Wife, and she moved with
Love makes him alive, and is impreg-
nated by him, Conceive and grows big,
also brings forth a Son a most serene
King. O happy they who can go to this
Fountain of our Water! for if they shall
Drink of it, and shall Eat afterwards a
little piece of fat Flesh, they shall reign
as Princes all their Life on the Earth.
Therefore the whole secret of our Work
consists in knowing this our Sea, which
whosoever is Ignorant of, he hath long
ago Destined his Money to perdition, if
he does spend any about this Work. For
our Ocean draws its Original, from one
Mountain and that a very high one, as
I have said above. But if ascending to
the Top thou digg Kne Deep, a Certain
Exhalation or white fume will ascend,
which will perfect the whole Magistery,
but there remains another Secret, which
thou art obliged not to be ignorant of,
that thou must obtain thy desire to wit,
how thou must dig in the Mountain, since
that the Earth in the Surface of the
Mountain, is to be cut with no Blow, for

is his Dryness, that it is Concreted by the means of Heat, into a Substance harder then *Flint*. Attend therefore to this Secret, in *Saturnine* places is found a certain Herb called *Saturnia*, whose branches appear dry, but Juice abounds in the Root, gather this Herb together with the Root and carry it with thee, until thou come to the foot of the Mountain, under which by the Ministry of *Vulcan*, thou shalt digg and Bury the Herb, which presently goes through the pores of the Mountain, by loosing the Earth thereof, then at length, Climbing to the Top, thou shalt easily Bore Knee deep, and shalt pour so much Fat and dry Water, that descending to the Bottom of the Mountain it may wet the Herb there laid; which presently being made moist, together with the Water, ascends like smoke, and hurries with it the Spirit of the Mountain, carrying it up with it, which Spirit is a fiery Virtue, mingling it self with the water, and inhabiting therein, and it is

is the Water into which thou hast cast thy Bond, or the Vessel or Furnace; the spirit of Saturnia is a whitening fume, and the vapour of the Mountain is fire, and all these are fire, so thou hast Saturnia a Vegetable, Royal and Mineral Herb, of which with fat Flesh is made such a Broth, to which no Dainties in the World may be Compared. Now thou hast the whole secret of our Water, described under an enigmatical Discourse, yet not so obscurely but thou maist Easily if thou be diligent and Learned, by Contemplations and Experiments perfect the Work. For all these are the true Material Principles of our Stone, besides which nothing can or ought to enter, into our Work to wit, the King and the Water, which is the Bath of the King, & know that our Water is a Vessel, as our King is Contained in it; and a Furnace as our Fire is included in it; and our Fire, as the Virtue or Spirit of the Mountain Inhabits in it; and the Female, as it contains the Vapour of Vegetable Saturnia, which

is very friendly to Sol; and Penetrates, Whitens and Stolidifies him and makes him to cast out Sperm; then the Fiery Virtue which is shut up in the Water begins to work upon our Body to reduce, by wasting it and Mortifying, by burning and Putrefying, or rather exciting to these things until the innate heat of Sol, is deduced from power into Act, which debates, Coagulates, Fixeth and Tincteth; and therefore our Stone is called the world because it contains both the Agent and Patient in it. It is the moving and the moved, Active and Passive, Fixt and Volatile, Mature and Crude, one whereof succours the other, and the one is amended by the other, because both is Homogeneous in its self. For Sulphur and Mercury are the same in Water and in a Body, in Identity of the Genus, and only are diversified by Deraction. Keep this Secret. Therefore we do not to that end, order Crude and Volatile Mercury, to be mingled with Mature and fixt Sulphur, that we might affirm that Sulphur is different

ferent in one and the other, and the *Mer-*
cury different also ; For where would
then the *Homogeneity*, of *Metals* be,
which we affirm in our *Stone*, but there-
fore we mix these two *Species*'s, that we
by our *Art*, might *Perfect Gold*, a thou-
sand *Degrees* more, in a far shorter
Space, than *Nature* has formed *simple*
Gold in the *Mines*. For *Nature* from
only *Crude*, *Humid*, and *Frigid Mercury*,
without any *Addition*, *Generates Gold*
by a long *Decoction*, under the *Earth* :
But *Art* to contract the work, throws in
Mature and *fixed Sulphur* to *Mercury* made
most pure by *Art*, and so *Extracts* the
most *digested* virtue of *Sulphur* by *Mer-*
cury, which *Sulphureal Virtue*, strongly
Changes and *perfects Mercury* into a
Compleat Elixir. Observe therefore,
the *Work* and the *Process* thereof,
whence thou shalt understand the *Cause*
of the wonderful *Abbreviation* of the
Work, *Gold* is a *Body* hot and dry, *Luna*
Gold & worst, *Mercury* the *Medium* of *car-*
rying the Tinctures : The *Body* of *Solis*
most

most digested, of *Luna imperfect* and im-
mature; Mercury the Bond, by which
 these two Contraries are United. Join
Luna to Mercury, with a due and Con-
 venient Ignition, and mingle them so
 that *Luna* and Mercury may become one
 Mercury, retaining the fire in it self, and
 all the feces and *superfluities* will fall from
 Mercury, and he shall become clean, as
 the scar of the Eye, altho not *Diaphanous*
 then lastly mingle this Mercury with
 Gold, in which is *Luna* and Fire, and
 then the hot and Dry will love the cold
 and moist, and will lye down together in
 one Bed, that is in the Fire of friendship,
 and the Man will be dissolved upon the
 Woman, and the woman will be *congen-*
lated upon the Man, and then the Spirit
 and the Body will be one by Commixti-
 on. Go on afterwards with that soot
 thou hast begun, and so often Reiterate
 the Heaven upon its Earth, until the
 Spirit put on the Body, and both be fixt
 together. For then our Stone is perfect,
 and indued with Regal Virtue, the
 which

which no price can Buy. For Mercury is the water of all Metals, they being decocted in it: And even as simple water, which in its own Nature is cold and moist, which notwithstanding if it be mixt in decoction with any Vegetable, receives and puts on other Qualities of the thing mixt with it, whose force and spirit or life, which resides in the water, goes out by Decoction into the water, and the water Convertibly, receives its Nature: Yet the thick and Corporeal Earthy part of the substance decocted, is not that spirit that Changes the quality of the water, but is separable from the matter after decoction. In like manner we must understand of Argent Vive, with its Species's yet differently, for whatsoever Metal or Mineral shall be so familiar with Mercury, as to be mixt per minima, and decocted with it, that Mercury according to the Species of the Metal so joined, puts on other Qualities, and will cast off his own Dreggs. Therefore Metallick and Mineral species's are sub-

ordinately, and subalternately to be de-
 tached in it, and it is their water, into
 which Mineral spirits are emitted by
 Detraction, and do alter it no other ways
 then Vegetables detached in their simple
 water. Yet a double difference is to be
 noted, between the foresaid Detractions,
 first that water is not fixt with the Vege-
 tables, as Mercury with Metals, there-
 fore these are of a stronger Composition
 than those. The Second, that in the
 Detraction of Vegetables or Animals, the
 water being a Diaphanous Humour, not
 only receives new Virtue and Qualities,
 but also a different Colour to what it
 had. But it is not so in Mercury for its
 Nature is altered, but not its Colour nor
 form of Flux: but the colour of a dissol-
 ved Metal lyes under the form of Li-
 quid Argent vive, and by its virtue does
 not appear. Therefore Mercury first
 acteth up a Metal by dissolving it, af-
 terwards the Metal Acts upon Mercu-
 ry by Congulating it, and as in Dissolu-
 tion, the form and colour of the Metal
 lay

lay under the form and colour of *Mercury*, so also in *Coagulation* the form and Colour of *Mercury* is hid under the Colour and form of the *Metal*, so neither the Qualities of the *Metal* in dissolution hinders the *Flux* of *Mercury*, nor the Qualities of *Mercury* in *Coagulation*, hinder the *fixity* of the *Metal*. Dost thou not see here a certain wonderful Agreement betwixt *Mercury* and *Metals*, for they Love like Mother and Son, Sister and Brother, Male and Female, therefore their Bodies are made better by *Water* for the Generation of all things is by *water*, and they take in it, and by it, a Latitude of *subtlety*, that is a *spiritual* and *volatile Nature*, and the *Water* in like manner is amended by the Bodies, and is retained & puts on a Corporeal Nature, & so the whole compound is *united* together, when the *Agents* become *Patients*, and on the contrary. But the reason that the Colour of *Mercury* is not changed in *Decoction* by the Body Dissolved, is this, that the *Earth* and

...and ... to be ...
... it is ...
... which ... are ...
... and ... ways ...
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... water ...
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... between the ...
... that ... is not ...
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... therefore there are ...
... than ...
... The Second ...
... of ...
... being a ...
... only receives new ...
... but also a different ...
... But it is not ...
... Nature is altered, but not its ...
... form of ...
... ved ... lies under the form of ...
... does not appear. Therefore ...
... up a ... by ...
... towards the ...
... by ...
... the form and colour of the ...
lay

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lay under the form and colour of *Mercury*, so also in *Coagulation* the form and Colour of *Mercury* is hid under the Colour and form of the *Metal*, so neither the Qualities of the *Metal* in dissolution hinders the *Plus* of *Mercury*, nor the Qualities of *Mercury* in *Coagulation*, hinders the *Plus* of the *Metal*. Dost thou not see here a certain wonderful Agreement between *Mercury* and *Metals*, for they Ewe like Mother and Son, Sister and Brother, Male and Female, therefore their Bodies are made better by Water for the Generation of all things is by Water, and they take in it, and by it, a Latitude of *Subtlety*, that is a *spiritual* and *volatile* Nature, and the Water in like manner is abridged by the Bodies, and is retained & puts on a Corporeal Nature & so the whole compound is *united* together, when the Agents become *Patients*, and on the contrary. But the reason that the Colour of *Mercury* is not changed in *Decolouration* by the Body Dissolved, is this, that the *Earth* and

wa-

Water are Homogeneous in Mercury, and so temperate that neither can be separated from the other, and they are so strongly Commixt; that in so wonderful a density of matter, there is such great scarcity of Substance, as to hide the Colours, whence if any proportion of Mercury be spoiled, either accidentally by deturpating things, or Intentionally with a Body Appropriated to its self, it will manifest the colour that is thrown into the substance. But there are Preparations of Mercury in respect both of Earth and water, in respect of the second it flows and is Liquid, in respect of the first it wets nothing that it touches, but that which is of the Quality of its Nature. From what hath been said, all Errors of Operators in Mercury are detected. For some Obstruct or Divide its Homogeneity, by drying it with various sublimations, others Spoiling and Disproportionating the Earth, to bring in a Transparency. As many as do this, do nothing but a Sophistical work. For Mercury is the

of Metals, which Nature with
 much sagacity hath formed in the Heart of
 the Earth, for Metals. Neither is any
 thing wanting to it but pure Digestion,
 and it is not Digested unless by pure and
 sublimed sulphur, which indeed
 is hath in its Center, by which Nature
 would form Gold in a long time, but it
 is altogether unknown to man how he
 should make this by his Art. For altho
 Gold might be made of Mercury alone
 without any addition, yet it would not
 be perfected but by long time and great
 cost, which would be foolish to undergo
 in seeking for Gold. Therefore Sul-
 phur is the only thing in the world
 which Nature has perfected, that is fa-
 miliar to Mercury. This therefore is
 mixed radically with it, and by this
 Mercury is heated, and Mercury because
 of the Repugnance of Qualities putrefies
 it, and so by Regeneration it rises again,
 not Gold such as is had in Mines, but spi-
 ritual, Penetrative and tinging, in so
 much that it easily enters all Imperfect
 Metals, and only the noblest Me-

Metals, rather than spontaneous, which in
 away their time, as Digestion to the
 natural proportion of Gold, and then repa-
 ring off Restores them to perfect
 Health. Then see therefore that Mer-
 cury is by no means to be Disproportioned
 to its own Nature, but to be Me-
 asured and taken not by itself without any
 addition, and yet without any outward
 addition, but a Right Division of a clean
 Body with imperminence, which is done
 by constant Conjunction. Yet say you
 be not deceived for this Conjunction is
 not made by words or signs, but only
 by a Mental, not only not help-
 ing, but also not well understanding its
 Cause, therefore this is called a Living
 Worker. Fools can confound the Body
 of Gold with Mercury, and then they
 call it mixed Gold, but they find no-
 thing in it. For altho these two should
 remain together a Thousand Years, yet
 nevertheless they would afterwards recede
 one from the other in their own proper
 Nature. Therefore the Conjunction was
 not alternative but only a Confusion of
 two

and between themselves. But in our
Operation, the *spirit* of *Sol* Infuseth its
self into the *spirit* of *Mercury*, so that
they never depart the one from the o-
ther afterwards, even as water doth not
being mixt with water. Therefore in
this Operation the greatest may the whole
secret of the *Art* lyes hid. Attend there-
fore thou Son of *Learning* and see warily
what thou dost not err here. There-
fore the Body of *Sol* will never be join-
ed with *Mercury* inwardly, unless *Luna*
meditating, or an imperfect Body and
Firm; and this *Luna* is the Juice of the
water of *Life*, which lyes hid in *Mercury*,
which is sharpened by the fire, and
is a *spirit* entering a Body, and altering it
and Compelling it to retain its Soul.
Now therefore thou seest of what *Mer-*
cury we have hitherto spoken, not vulgar
but *pluvial*; which properly is not cal-
led *Mercury*, but *Mercurial water*; for
the *Mercury* of the vulgar is water, but
a *Spirit* and fiery virtue is wanting to it,
supply if thou canst that which is want-
ing with all thy *Art*, then it will no lon-
ger

ger be *Mercury* of the *vulgar*, but like to ours. But if thou canst not do this let that *Mercury* alone, for thou canst expect nothing but loss from it. Behold now God is my witness, I have told thee the whole matter, which if thou art wise thou canst not be ignorant of. For vulgar *Mercury* has seduced more, then any thing else; for the Workers herein have found nothing, because they did not know our *Mercury*. But to return to Conjunction, which believe me is the whole Secret of the *Art*, for the *Earth* is not united inseparably with the *water*, but *water* adheres strongly to *water*, hence it follows, that this *laudable Conjunction* is not celebrated till after *Dissolution*; attend thou therefore to *solution*, & Nature will joyn together, and this *Dissolution* is made in *Mercury* by the help of included *Luna*, and *Fire*. For *Luna* penetrates and *Albifies*, and the fire mortifies and Triturates; but the *Water* includes both these Virtues, according to the saying of the *Philosopher*, 'The Fire which I will shew thee is water. And ano-

and

that, Unless Bodies be subtilized by Fire
and water, nothing is done in the Magi-
stry. O Blessed Mercury of ours,
which frees us from those many La-
bours which *Sophisters* endure! for
they make many Operations with
their hands, and profit nothing, be-
cause they know not the true Course of
Nature. But we do nothing, but
leave all things to be done by our
Mercury, which proceeds in a better
Method, according to its Natural In-
stinct, then any man could invent:
for he is constrained by the necessity
of his End, wherefore he never misses
the right way if he be not hindred.
But there are some *Sophistical* Ope-
rators, who take Gold and put it to
Mercury, then shut them in a Glass
and set them over the Fire, expecting
some notable thing from thence: But
since they cast far and good Seed into
barren Land, they are deceived, for
they find not the Harvest they expected,
because, as is abovesaid, and shall
be

be further said more plainly, *Gold* is not the matter of our *Stone* in its whole *Essence*, nor yet *Mercury*, wherefore the bare mixture of these cannot *Generate our Stone*, for *Gold*, in the Work, is a *Male* to the Work of *Generation*, in whose most secret *Reins* the *Seed* lies hid, which if it once send forth, being received in a due *Matrix* and conjoined with the passive *female Seed*, 'tis *Cherished* with a due *Heat*, and *Cibated* with a proper *Aliment*, then truly we shall have from *Gold* abundantly to perform our Work. So neither a man, as he is man, can neither be called the *Father*, nor the matter of the *Embryo*: but he has in him such a matter, from which by the *Conjunction* of a *Dissimilar spermatic matter*, in the same kind, by an apt *Disposition* the *Infant* is formed: In like manner we must understand of *Gold*. For *Gold* is the most perfect of all *Metals*, and the *Father* of our *Stone*, yet it is not the matter thereof for

for the *Sperm* which *Gold* sends forth if it be handled by Art, will be the *masculine matter* of our *Stone*, and is nothing else then a most digested *Virtue* of *Gold*, which is Extracted from it by *sagacious Art*, and then is called our *Living Gold*, and not *vulgar*, which is dead: So also in the Procreation of man, a man may be said to be Dead, (Respect being had to to the *Act of Generation*) until he pours out the due matter which he hath in himself into a fit Place, just so tis in our Art; therefore our *Gold* is not *vulgar Gold*, for they differ as a Father differs from his *Sperm* which he hath, the first is necessary to our Work, and Living, the other dead and unprofitable, that is, sends forth its *Seed*, which is the Active *Virtue* of our *Stone*. So therefore go ye on with a great deal of *Cautious*, take this *Body* which I have Demonstrated, and sweetly Extract the *Seed* from it, then (and not till then) this *Gold* (which before was Dead, Idle

and useless, being made Living, active
and fit for our Work, will supply thee
with the first matter of our Stone, to
w^{ch} the *masculine*, and so is no longer
called Gold by us, but Brass, Magnesi-
um, Lead, Dross, nor can it indeed
properly be called Gold, for Gold is a
Body, but this a Chaos, that is a Spirit,
nor will Return by any Art to its Pri-
stine Species of Gold, because the Body
is turned into Spirit, from hence saith
Menabdes, *I order Posterity to make
Bodies Incorporate.* Hermes also says,
"O Son Extract the Shadow from the Ru-
bins, that is, Extract from the Gold
which is called the Radius, its Seed
which is called the Shaddow, both be-
cause it lies hidden and as it were in a
Shade, and also because it comes out
under an obscure Shade of Blackness."
Aristotle also saith, "The first thing
that ye ought to do is to sublime the
Mercury, then cast clean bodies into a
clean Mercury. But I would have the
Reader Admonish what sort of *subli-*
mation is here intended, for there are

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infinite false Erroneous and Sophistical Operations, one true and Natural, which notwithstanding is done by Art. I omitting all these Vulgar Operations follow the Intention of Philosophers, and mean that Sublimation which they call the Preparation of the Thin Matter, by which the Eclipse of the Earthy Interposition is taken from Luna, that she may receive Light from Sol, which comes to pass when the Dark Sphere of Saturn which obnubilates the whole Horizon is vanquished then Jupiter obtaining the Empire ascends into the Air with a splendid Cloud, whence sincere, Beautiful and Lovely Dew drops upon the Earth, which mollifies it, and raiseth great Winds in its Belly or bosom, which brings our Stone upward whence it is endued with Heavenly Virtue, which falling down again to the Earth which is its Nurse, puts on a Terrene and Corporeal Nature, so it receives the Force of Inferiours and

and Superiours. We conclude therefore, that neither *Gold* nor *Mercury*, can afford us the first matter of our *Stone*, until the Tincture be *Extracted* from *Gold*, the Dissolvend, by *Mercury* the Dissolvent, which Tincture is a Living active virtue, not Dead as *Gold* was before its Dissolution. This is the matter of the old *Philosophers*, which we ought to take, which as the Author of the new Light sayes, is, but does not appear until the Artist pleaseth, in knowing which all the Perfection consists. Wherefore I order you who ever would be searchers out of this Secret, that you would take that which is vile, and manifest to the whole world, out of which, by a wonderful manner, ye shall Extract that which is most hidden therein, that is our *Menstruum*; and the *Western Mercury* is our *Philosophical Field*, in which your *Sol* shall arise and ascend; Join this with his Delectable *Bridegroom*, and let them lye in the bed of Love with

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without stirring, until from this hidden Nature (which is *Mercury* regenerated by the *Philosopher* there proceed a Living Virtue which may raise the Dead, then comes a Royal Off-spring, of which *Sol* is the Father, and *Luna* the Mother; and so you have a most true Explication of the new Light, you must take (saith the *Author*) 'that which is, but is not seen till the *Artist* please, and you must use this, for the true matter of the old *Philosophers*, and so we have spoken fully and plainly of our *body*, and of our *water*; and of our *Red Sulphur*, and white *Brass*. We have said there ought to be added to these a *Furnace*, *Vessel* and triple *Fire*: Note well what, and about what, I speak here, for the *Furnace* is of Lute, or Brick, the *Vessel* Glass, and the *Fire* Elementary, of which we will speak lower in the last place of this little Treatise, concerning our *Disposition*, but here we speak of things *Essentially* and *Substantially* *Conducing* to the work. For the

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Furnace of Brick, is not wont to be called by us our *Furnace*, nor Elementary *fire* ours, nor the Glass vessel ours: for these commonly are common to us and *Sophisters*, and they will excel us often in the Curiosity of these *Externals*. But we call those things ours which they Neither have nor can have, verily I say that our *Fire*, our *Furnace*, our *Vessel* are secret, nor obvious but to *Philosophers*, for they enter into the very *Essence* of our Work, hence a certain *Philosopher* writing of this fire, sayes, 'Behold the fire which I will show thee is 'Water, also another witnesseth thus 'of the Vessel, 'The vessel of *Philosophers* is their water, another also 'writes, 'The Intention of all the *Philosophers* is this, that all operations should 'be made in their humid fire, in a secret 'furnace and vessel, which Testimonies plainly enough declare another *Fire*, *Vessel* and *Furnace* then are commonly known. Moreover my Brother, let it not be a cause of scruple to thee, that I have before numbred,

our

our furnace, fire, and vessel amongst the things essentially Constituting our Stone, for in this I follow the Intention of all *Philosophers* writing in this Art. Concerning this Vessel *Sendivogius* Writing, names it the Vessel of Nature, also the Fire of Nature. *Flammel*, *Artefius*, *Lully*, and all the rest have kept the same Method; it is plain therefore that they would have something hidden from the eyes of the Vulgar. But I in good truth say, that these three are but one, for Nature is but one, the *Adept* Sons of *Art* do know, and will Witness this. For the Fire is, to the Excruciating of Bodies, more then fire, therefore it is called burning Wine and a most strong fire, hence the *Philosopher*, 'Burn our Brass in most strong fire; which whilst *Sophisters* hear, they are deceived, thinking it to be a fire of Coals or flame, which is contrary to our fire. concerning this *John Mechungus* speak, "No artificial fire can infuse so great a heat as that which comes from Heaven.

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The

The First Gate.

Concerning Philosophical Calcination. Not Printed in the Dutch Edition.

Calcination Purgeth our Stone, Restores Natural Heat, destroys nothing of the Radical Humidity, & brings a due Solution to the Stone: The Caution is, that it may be done Philosophically, not vulgarly with Salts or Sulphur variously prepared, &c. Whoever therefore truly desires to Calcine, should desist from this Work till they understand our Calcination better, for that every Calcination destroys Bodies, destroying the Humidity of the Stone; we also do Reprobate all dry Calxes, for that we Increase the Radical Humidity by Calcining, but diminish none. In Calcination, we joyn
Na.

Nature to its Nature, for that like loves like, if any one denies this he will not be worthy of the Name of a *Philosopher*, nor ever will get any benefit from our Writings, for he understands them not. Therefore apply thou Nature to Nature, as Reason requires, seeing all things have this from nature, that Like begets its Like, Man is begot by a Man, a Lion by a Lion, so let every thing be Calcined first in its proper nature. Learn this and never doubt to be benefited by it. Therefore we make Calxes unctuous both white and Red, which are not perfected but by three Degrees, they are fluid like Wax, otherways to be rejected, nor are perfected, but in a year, to Tinge without a *Fucus*. But thou must take care in the first place Concerning the Weight, for it is possible for thee to doubt in this: Lest therefore thou shouldest loose thy Labour, let the body be *Calcined* with *Mercury*, made so subtile, in which there is one
part

part of the *Solar* quality, two of the *Lunar*, until the whole flow together like a Liquid Wax.

Afterwards Increase the *Solar* quality in *Mercury*, that there may be four parts of him, two *Lunar*, so that thou shalt begin the work at the Figure of the *Trinity*. Three parts of body, three of spirit, and to Compleat the Unity, let there be one part more of the spiritual, then the corporeal substance. This is proved by the testimony of *Raymond*, *If any one seek the Proportion there, the Doctor hath demonstrated to me the same.* But *Bacon* hath taken three parts of the spirit to one of the body, I did not sleep of many nights. But choose which way thou wilt.

F I N I S.

